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Religious and Scientific Gleanings.

A DESERVED REBUKE GIVEN BY A BAPTIST MINISTER.

"Brethren of the ministry, lend me your ears for a moment, while I present a new phase of this question.

"I do not wish to speak now of any rebuke we are giving or should give Russellism, though it deserves it. But I wish to call serious attention to the rebuke Russellism is giving us. From all our pulpits and at all our associations and other gatherings we hear Russellism denounced and the fact lamented that it is spreading the world over and winning many converts, and some of them from our own ranks.

"Now, why are so many being led astray by these teachings? Simply because Russell is teaching some truth, and very timely and precious truth, when he teaches a Millennium of peace and righteousness in the earth to follow the second coming of Christ.

"And herein consists the rebuke. Not any rebuke we are giving him, but a just rebuke Russell is giving us. Our preachers have not preached and informed the people on these subjects. Many of our people who have heard preaching all their lives have never heard a sermon on the second coming of Christ or the Millennium. Herein are we rebuked. We have not informed ourselves and our people on these subjects. If we had, they would be safeguarded against the heresies the others associate with their teachings.

"Many a man reads this literature or hears them preach and discovers that the Scriptures really teach a second coming and a Millennium, and it is such precious and conforting truth that he feels drawn toward it, and, not being previously instructed in the true Scriptural teaching on the subject, he often swallows the whole thing, good, bad and all.

"Yes, I am sick of hearing fiery and eloquent speeches denouncing the heresy. Brethren, let us display some real manhood and courage, and just own up that the fault is at our door. Let's study God's Word on the subject and no longer excuse our ignorance by persuading ourselves that Daniel and the Revelations have no message for us that we can understand. It will astonish you how much you will find on these subjects, both in the Old and in the New Testaments. And if you come with open Bible to the door of wisdom and use your knuckles on the door and your knees on the floor, you will be happily rewarded.

"Yes, this precious teaching will make you a better man and will bring a great blessing to your people. And, as many signs seem to indicate the near approach of the fulfilment of the promise, it is more timely than ever for us to be properly informed along these lines. This is no doubt the reason that various groups of believers are stressing this subject.

"Once more, it is my profound conviction that God is especially and purposely firing many hearts on this subject nowadays, and that He will ultimately overrule even Russellism for His own glory by blessing whatever truth he may teach and by making it the means of provoking many other people to search the Scriptures and get their eyes open. Very fraternally,

(Rev.) J. R. WELLS, *in Baptist Witness.*

PHOTO-DRAMA OF CREATION.

IT IS estimated that $65,000,000 are invested in the moving picture business; but of all this vast outlay none was so wisely expended nor calculated to accomplish so much good for both the head and heart as that which has gone toward the production of the Photo-Drama of Creation in all the cities of the world. It is everywhere acknowledged to be the greatest thing of its kind on earth.

WHAT IS THE SOUL?

A postal request will secure a free copy of this paper in which this interesting subject is treated in a manner sure to satisfy. Address I. B. S. A., 13 Hicks St., Brooklyn, N. Y.

END OF WORLD IN 1914

NOT THE VIEW OF PASTOR RUSSELL NOR OF I. B. S. A.

"The Earth Abideth Forever"—Christ Will Not Return to Earth as a Man—Present Year Believed to Mark Great Change of Dispensation, but World May Not Discern Immediate Difference.

SERMON BY PASTOR RUSSELL, PRESIDENT OF THE INTERNATIONAL BIBLE STUDENTS ASSOCIATION

I AM prompted in the selection of my text by reading an extract from the sermon of a Canadian minister delivered recently. In it he declared that 1914 would witness the Second Coming of Christ, etc. His statement allowed the inference that he holds the view common to nearly all the creeds; namely, that the earth is to be burned up and the human race blotted out; and that, incidentally, Christ will come a second time, to see that none of the Church are included in the destruction.

Mistakes of Dark Ages Being Corrected.

To my understanding, all such expectations are wholly unscriptural, untrue, misleading, and hindrances to a right understanding of the Bible. They belong to the Dark Ages, when public teachers seemed to lose all appreciation of poetic language, figurative language, mental imagery. They belong to the time when Christ's references to Gehenna Fire, which burned outside the walls of Jerusalem, were understood to mean an eternity of torture for all except the saintly few. They belong to the time when Jesus' words respecting the cutting off of the right hand and the plucking out of the right eye were misunderstood, and taken literally.

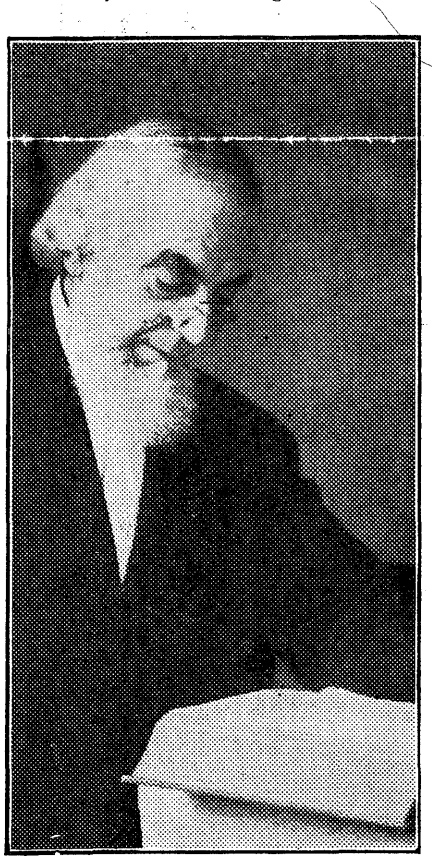
St. Peter's words are generally urged to be the foundation for the theory that the world will be destroyed by literal fire at the Second Coming of Christ, when the heavens shall be on fire, and the earth also and the things therein shall be burned up (2 Peter 3:10). A literal interpretation here overlooks the fact that St. Peter, speaking of the very same time, in Acts 3:19-21, declares that Times of Restitution and blessing—not times of world-burning—will follow the Second Coming of Jesus. It also overlooks the fact that St. Peter and the other Apostles, as well as the Master, frequently used the word fire in a symbolic sense, to represent tribulation. Thus St. Peter, addressing the Church, says: "Think it not strange concerning the fiery trial that shall try you."

St. Paul says that the fire of that Day shall try the work of every man [the Church], of which sort it is. Those who have built with gold, silver, precious stones [the promises of God's Word], shall be fireproof in that Day; while those who have built with the wood, hay and stubble of human tradition—Higher Criticism, Human Evolution, etc.—will find their faith structure amenable to the fire; and they will suffer the loss of faith and have tribulations accordingly. Yet, the Apostle explains, such will themselves be saved, but these very fiery trials will destroy their misconceptions. They will be saved because, in spite of their errors, they built their faith upon Christ.—1 Corinthians 3:11-15.

The Apostle, however, urged that all should build with gold, silver and precious stones—characteristics which would enable them to pass through the fire of that Day unscathed—"more than conquerors." Similarly, Jesus referred to a testing of faith, by the figure of a flood, telling that those who built upon the sand would suffer loss; but that those who built upon the Rock would be safe. All these Scriptures, however, these references to fiery trials, etc., belong to the end of the Age—not the end of the world.

"The Earth Abideth Forever."

The Bible teaches that in God's great Plan He has provided various epochs, or ages, each for the accomplishment of its own special work; for instance, the Jewish Age with its work, and the Gospel Age with its work, to be followed by the Millennial Age and its still different work. The Bible declares that "the earth abideth forever" (Ecclesiastes 1:4); that "God created it not in vain; He formed it to be inhabited." (Isaiah 45:18.) The earth has never yet been inhabited. There are immense tracts of country still unoccupied. The Divine Plan for the earth has not yet reached consummation. It will require the thousand years of Messiah's glorious Kingdom Power to bring the world out of present sin and death conditions, and into the glorious conditions of Millennial blessing and Restitution, of which the Scriptures so frequently speak, and which St. Peter declares God has spoken by the mouth of all His holy Prophets.



PASTOR C. T. RUSSELL.

So, then, the basis for thinking of the end of the world, now or ever, is purely a misunderstanding, due largely to the fact that our English translation uses the word world where it would more properly have used the word Age, Epoch, or order of things. In a word, the present order of things, of which the Scriptures declare Satan is the prince, or ruler, is not to be perpetual; it is to pass away. A new order of things, under the control of Messiah, the Prince of Light, is to take the place of the present reign of the Prince of Darkness. A reign of righteousness and life is to succeed the present reign of sin and death, according to St. Paul.—Romans 5:17, 21.

Christ's Second Coming.

The Bible everywhere represents that Christ left a Heavenly glory when He came to earth nearly nineteen centuries ago. "The Logos was made flesh and dwelt among us." The Bible explains that the necessity for this humiliation, this leaving the glory and taking a bondman's form, lay in the fact that God had pronounced a death sentence upon man, which mankind were paying and from which they could not be released unless someone would become their redeemer and meet the penalty for them—a death penalty, not an eternal-torment penalty, of which the Scriptures know nothing.

The Bible nowhere tells that Jesus took the human nature to keep it forever, and to return with it to Heaven, where it would be completely out of order and out of place. The Bible teaches, on the contrary, that "flesh and blood cannot inherit the Kingdom of God" (1 Corinthians 15:50); and that Jesus was made flesh merely "that He, by the grace of God, should taste death for every man" (Hebrews 2:9); and that after doing this work He would "ascend up where He was before." (John 6:62.) St. Paul assures us that this, the Divine Program, has been carried out. After telling of our Lord's obedience to the Father's will in humbling Himself to death, even the death of the cross, he adds, "God hath highly exalted Him"—"far above angels, principalities and powers."—Philippians 2:5-11; Ephesians 1:20-23.

The Master declared plainly, "Yet a little while, and the world shall see Me no more"; but He promised that He should be seen by His followers. St. John declares, "We shall be like Him; for we shall see Him as He IS." (1 John 3:2.) We read: "Every eye shall see Him"; but this, to be in harmony with the other Scriptures, must refer to the eyes of understanding. The Bible declares that eyes of human understanding are blinded now by error and sin, but that shortly all the blind eyes shall be opened. Then all will see Messiah and His Kingdom with the eye of faith, as the Church now see Jesus, the crown of life, and the things which the natural eye hath not seen.

Parousia — Presence; Epiphania — Manifestation.

Our English word coming is used to translate several very different Greek words. One of these is Parousia, which means presence, and is used in referring to the first stage of the Lord's Second Advent. He will be invisibly present. For a time none but the saintly few whose eyes of understanding are anointed through the Word and the Spirit will realize His Parousia, His presence, while all things earthly will continue as they have been—buying, selling, building, marrying, etc. Then, later on, will come the Epiphania; that is to say, the revelation, or manifestation, of the present One. This will not be a manifestation in the flesh, but in a great Time of Trouble, symbolically represented as fire, as when we read, "He shall be revealed in flaming fire, taking vengeance."—2 Thess. 1:7-10.

To my understanding, the Bible teaches that Jesus has been present in the world since 1874. In other words, His Second Advent then began. The wonderful progress in the world since then Bible students thus explain; the wonderful blessing upon them and their study of the Bible they interpret in harmony with this. They understand the Bible to teach that this Parousia will continue for a thousand years; but that the Epiphania, or manifestation to the world, will be due in forty years from the time the Presence began. For this reason they are looking

(Continued on 2d page, 2d column.)

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IS MONEY WASTED ON MISSIONS?

Returned Missionary Calls Our Foreign Schools a Farce.

American missionary work in China has gone to extravagant and unnecessary extremes, and thousands of dollars are wasted annually in the name of missions, according to Dr. John J. Mullowney, assistant chief medical inspector in the Department of Health of Pennsylvania. Dr. Mullowney is a graduate of the University of Pennsylvania Medical School and for a year attended the Harvard Medical School. After graduation he went to China as a medical missionary. For four years he taught in the Union Medical College of North China and also was in charge of the Hopkins Memorial Hospital, at Pekin.

Quit Because of Opposition.

"After serious thought," Dr. Mullowney says, "I could not feel that I could conscientiously be a part in bringing into China a system of which I could not approve, that is, bishops, paid ministry, baptism, sectarianism and forms and ceremonies which I have learned to believe are absolutely foreign and unnecessary to the real, simple teaching of Christ. I could not feel that it was wise or practical to endeavor to teach such subjects as medicine and the sciences in the Chinese language, and I was convinced of the folly of this more because the Chinese themselves, through the National Board of Education, had decided that these subjects should be taught in the Government colleges in the English language; and yet those in control of the school where I taught were trying to teach medicine in the Chinese language.

"While I do believe in taking the real Message of Christ to China, I cannot feel that it is a religious duty or a practical undertaking for us to take thousands of dollars annually from the common people of these United States to help build in China a lot of institutions of higher education which may be useful from the standpoint of learning, but which are not an essential of the Message of Christ. I cannot think that it is our religious duty to beg the hard-earned money of our people in America for the purpose of building up institutions of education which are to compete with each other and with Chinese Government institutions—because it is both unnecessary and foolish. It is unnecessary because the Chinese nation is perfectly able to educate its own people and is doing it in its own way, which is the best way for them. It is foolish for us to think that we know how to educate the Chinese better than the Chinese themselves, and it is foolish to try to do for them what we have not done for ourselves.

Sects War Upon Each Other.

"In short, I have come to feel that we are pretending to do what we have not done for ourselves and we are pretending to be what we are not, which is expressed in one word—hypocrisy.

"Personally, I feel that the missionary efforts of the American people in China have gone to extravagant and unnecessary extremes, and that if we were only content to do the thing that Christ demands of us, and that alone, it would cost us far less and would be far more effectual. If we were not so egotistical as to think that the Chinese could not take the Message to their own people, but that we ourselves must go there, bag and baggage, it would show a far larger faith in our religion and would call for an infinitesimal part of what is now spent on 'missions.' And better than all else, it would not have given rise to the importation into China of a host of sects and factions, which are now the concrete evidence of the desire of each religious group, or each church in America, to place or advertise its own particular institutions in China. This may be good business, but it is not what Christ bade His followers to do.

"I am not a pessimist, and I firmly believe in the ultimate spread of the Message of our Great Teacher to the four corners of our earth, but I sincerely believe that we have much to learn and to undo if we are to help to that great end efficiently and rationally. I believe that every exponent of Christianity, every man and woman who goes there, should be self-supporting; and I believe that the Chinese people would be glad to support every man and institution that is necessary for the spread of true, real and simple Christianity in China."—*Philadelphia Record.*

(*Continued from 1st page, 4th column.*)

very interestedly to see what the present year may bring forth.

And do we not see everywhere signs of unrest, a time of trouble brewing? It looks as though this year would mark the beginning of the "flaming fire" of judgments upon the world which will mark the closing of this Age and the inauguration of the New Dispensation of Messiah's Kingdom, when "justice shall be laid to the line and righteousness to the plummet," and when the ignorance, superstition and darkness which so long have hindered us will begin to be broken. The transition may be painful, yet it will be blessed, marking the overthrow of Satan's empire and reign of sin and death and the inauguration of Messiah's Kingdom and its reign of righteousness and life eternal.

"Eating, Drinking, Planting and Building."

Our Lord, in describing His Second Presence, clearly indicated that it would be unnoticed by the world until the cataclysm of trouble should come. Thus He likened the earlier days of His presence to that period before the Flood, when the world, uncon cious of the impending catastrophe, continued to build, eat and drink as usual, and knew not. So, says the Master, it will be in the end of this Age. Eating, drinking, building, planting and marrying will proceed as usual; and the world will not know that they are in the PRESENCE of the Son of Man. The great Day of Trouble, noted throughout the Scriptures as "the Time of Trouble such as never was since there was a nation," will come upon them suddenly—St. Paul says, like the pangs of a woman in child-birth. A New Dispensation and new order of things is about to be born, and this great trouble is merely incidental to that birth.

St. Paul, in referring to the matter, says: "Yourselves know perfectly, brethren, that the Day of the Lord cometh as a thief in the night. For when they [the world] shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that Day should overtake you as a thief. Ye are all children of the light, children of the Day."—1 Thessalonians 5:1-6.

Change a Cause for Rejoicing.

If this great change from the dominion of Satan to the rule of Christ shall begin to manifest itself this very year, 1914, it will be a cause for rejoicing to all. Although no sufferings are joyous, but rather grievous, nevertheless, when we know that our interests are in the hands of a gracious Savior, who died for us and who is intent upon doing all that can be done for the recovery of our race from sin and death, we may well be glad in realizing that the Plan which Messiah is about to carry out for the blessing and uplifting of mankind from sin and death conditions is part of the original Divine Plan of the Father. And we have all the more joy, confidence and assurance that all things will work together for good to those that love God.

"The bud may have a bitter taste,
But sweet will be the flower."

The trouble will be an awful one, but we believe not of great length. The Bible everywhere tells of the glorious results that will follow, when the shackles of darkness, sin and error shall be broken, and when all the spiritual powers surrounding mankind will be good and helpful, as in contrast with those of the wicked spirits now operating through mediums, by clairvoyant and clairaudient powers, to ensnare, to deceive, to bewilder mankind.

The fact that our Lord appeared in seven different flesh-forms on various occasions after His resurrection does not contradict other plain statements. Rather, we see that such appearances resembled the appearances of angels in the flesh, to communicate some good message from God to men. Had Jesus not materialized and appeared to His disciples, what proof would they or we ever have had respecting His resurrection? And would not the fact that He saw them for a few moments and then vanished tend to prove to them that He was no longer a flesh being, but a spirit being, who had merely appeared to them for a special purpose? St. Paul declares that he saw the Lord last, and not as a man, but as a spirit being, whose brightness was above that of the sun; and it injured his eyesight; for our Lord was not veiled in the flesh, as when He appeared to the disciples during the forty days.

The Christ who is to come a second time, then, is not the Jesus of the flesh, but the glorified Jesus, who in nature and glory is far above the angels—of the Divine nature.

"This Same Jesus—Shall Come Again."

When Jesus ascended, two angels appeared to the disciples, saying, "This same Jesus whom ye have seen go into Heaven shall so come again in like manner as ye have seen Him go." In the past many of us have misunderstood this statement—not scrutinizing it carefully enough. Assuredly it will be the same Jesus that will come again—the same One who died for us, the same One who left the glory for us before He was born the Babe of Bethlehem. In all His changes He remains the same personality, as He declared: "I am He that is, and was, and is to come." The angels did not say, however, He will come again in the flesh, or materialized, as you have seen Him go away. Their message related to the MANNER of His going and the MANNER of His coming. What was there special about the manner of His going away that would correspond to the manner of His coming again? Many things! He went away quietly, secretly, unknown to the world, unknown to any except His disciples. In like manner has been His Parousia—silently, quietly, unknown to the world, not known to any except His disciples. Surely, if we are right in saying that His Parousia began in 1874, the manner would correspond with the manner of His going. He did not come with glorious hosts, blaring trumpets, etc., but as a "thief in the night." If we have the correct date and chronology, Gentile Times will end this year—1914.

What of it? We do not surely know. Our expectation is that the active rule of Messiah will begin about the time of the ending of the lease of power to the Gentiles. Our expectation, true or false, is that there will be wonderful manifestations of Divine judgments against all unrighteousness, and that this will mean the breaking up of many institutions of the present time, if not all. Some Scriptures seem to indicate that this will mean world-wide anarchy, not all beginning at the same moment, nor ending at the same time, but beginning and gradually spreading the world around. The further intimation is that this trouble will eventually prove a blessing to humanity, melting their hearts in the Day of Trouble, teaching them more of sympathy for one another, breaking the power of superstition, wealth, ignorance, etc.—preparing them for the glorious Reign of Messiah's Kingdom.

BATTERING DOWN THE WALLS OF HELL

"O Sheol [hell], I will be thy destruction."—(HOSEA 13:14.) *"O Hades [hell], where is thy victory?"*—1. CORINTHIANS 15:55.

OUR text teaches that Jesus will destroy the hell of the Bible, the tomb—the state of death. He will do it by delivering all mankind from death by the resurrection. Thus He will ultimately gain His great victory over sin and death and deliver humanity from their power. No one but Jesus can do this. Hence we must wait for the appointed time—the establishment of the Messianic Kingdom. Meantime, it is ours to batter down the hell of torment which for centuries has troubled God's saints, and turned the hearts of the masses from their Creator.

The masses of Christian ministers are educated. Preachers in general know well that the Bible does not teach a hell of torture—that the words Sheol, Hades, Gehenna and Tartarus do not signify a place of torture—where all except the saintly will everlastingly suffer. These ministers do not come forth into the open to combat the error, presumably because they do not realize that this terrible blasphemy against the Divine character lies at the bottom of nearly all the godlessness and the growing unbelief in the Divine Word now prevalent. To us it is evident that reverence for God and faith in the Bible can never be restored until this great Moloch of false teaching shall be demolished. This explains our zeal for the exposing of the error of the past, and

Sheol—The Bible Hell

for the revealment of truth on the subject of future punishment. All the precious promises of the Bible, and all its just penalties, are negatived and made of no effect by this colossal error of the past, whenever it is recognized, conceded.

We will not in this issue attempt explanations of some of the three or four parables, which by mistranslations, misunderstandings and interpolations have been made to support the God-dishonoring doctrine that everlasting torture is the wages of sin, in contradiction of the Bible statement, "The wages of sin is death." We content ourselves with reminding our readers that we have already published articles on the parable of the "Rich Man and Lazarus," the parable of the "Sheep and the Goats," and the Lord's statement, "where their worm dieth not and their fire is not quenched"; and again in Revelation, about the Devil being cast with the beast and false prophet into torment. We shall be glad to furnish our readers with free copies of these upon application. These four figurative statements are the whole basis, so far as the Bible is concerned, of the doctrine of eternal torment.

The God of All Grace.

The God of the Bible is such a one as every human heart needs and craves. He is a God of sympathy and love, respecting whom it is declared (Psalm 102:19, 20), that He looked down from His Holy Habitation and beheld, and heard the groaning of the prisoners. "Then His own Arm brought salvation." (Isaiah 63:5.) The groaning of the prisoners was not in some far-away fiery furnace, but right here on earth—in every home. St. Paul declares: "The whole creation groaneth and travaileth in pain together." He is quite right. Our race groans because we are slaves of Sin, and Sin is paying us the prescribed penalty, namely, *death.*

We are a dying race, mentally, morally and physically. We are more and more disappointing to ourselves and to others, and we hasten toward the tomb, slaves and prisoners—going down into the great prison-house of Death. That prison-house of Death, the tomb, is the Bible hell. All the aches and pains which come to us as we approach and enter the prison are incidental parts of the penalty. But

"There's a wideness in God's Mercy,
Like the wideness of the sea."

He has purposed a blessing upon every member of the race, all of whom have suffered the loss of Eden happiness and of life itself through the disobedience of the first man, Father Adam. The Second Adam is to completely undo the work of the first, and is to give every member of the race fullest opportunity for reconciliation and return to the Father's House.

The work of Jesus at the first Advent was only a preparatory one. His death was necessary as the corresponding price for the sin of the First Adam. Only by paying that penalty could He ever have the right to destroy the great prison-house—the tomb, Hades—and to deliver the prisoners by resurrection from the dead. His work was satisfactory. He has been received up into glory "where He was before," only with added dignity at the Father's right hand. There He waits, the Psalmist tells us, for the hour to strike when He shall take his great power and reign.—Psalm 2:8-10.

The first feature of His campaign will be the binding of Satan. Then He will cause the Sun of Righteousness to shine forth, with healing in its beams. The light of the knowledge of God shall fill the whole earth. Every knee will bow and every tongue confess. All will have the fullest opportunity for return to God, and only the willingly disobedient and rebellious against light will die the Second Death, go into "everlasting destruction."

"He Upon the Throne Said:"

Beautifully does the Book of Revelation picture the coming glories of Messiah's Kingdom and the blessings to mankind. Mark that it is the enthroned Messiah who declares, "Behold I make all things new," and who tells that, as Jehovah's Messenger and Representative, He will wipe away all tears from off all faces and give beauty for ashes, and the oil of joy for the spirit of sadness.—Revelation 21:4; Isaiah 61:1-3.

The God of Love and Grace, the God who sympathizes with His creatures and who promises ultimately to wipe away all their tears, is the only God who appeals to the human heart and head. Our misconceptions in the past served to drive the world further and further away from God, and even the saintly found it difficult to worship Him in spirit and in truth—so dense was the cloud of ignorance and superstition which enshrouded us. Hark to Cardinal Newman's words,

"Lead kindly Light,
Amidst the encircling gloom."

God is sending out His light and truth. The encircling gloom is breaking. The errors and superstitions which hindered us from seeing the beauty of God's Word are being scattered. The light from one page and statement is shining upon another. The entire Word of God is heard as never before. God is speaking. His people are hearing. Bible students in all parts of the earth are awakening to the unsectarian study of the Lord's Word.—2 Timothy 2:15.

True, Satan is still active. He is not yet bound. The Prince of Darkness hates the light, battles against it, and enlists on his side as many as possible. Alas,

that he is able to gain a few as honest and as blind as was Saul of Tarsus, nineteen centuries ago! These now breathe out threatenings, as did Saul. But we have confidence that all sincere ones, like St. Paul, will soon see a great light and hear the great voice of the Master, and be fully delivered from the evil spirit of persecution, which, in our day, uses slander and "shoots out arrows, even bitter words," to destroy the Message and the messengers of the Prince of Light, now shortly to take His power to reign for a thousand years, subjecting all things to the Divine standards.

"Doctrine of Demons."

There is no doubt that the Church during the Dark Ages came under the influence of the "doctrines of demons" referred to by St. Paul. He declared that the demons of the Bible are identical with the fallen angels of Genesis 6. They seek to hide their identity, representing themselves as holy angels or as dead human beings speaking to the living through mediums, as in Bible times — through witches, wizards, necromancers, astrologers, soothsayers, etc.

These, under Satan's domination, have for centuries sought to substantiate Satan's lie, and to deceive mankind into believing that the dead are not dead; into believing that Satan told the truth, saying, "Ye shall not surely die," and that God told the untruth when He said, "Thou shalt surely die." To turn the hearts of men away from the God of Love and Mercy, they have traduced His character and cultivated human fears.

The experiences among the heathen in India are very interesting. The more intelligent quickly learn the difference between the Message of God's love and the message they had heard from the missionaries. They declare that they cannot accept the teachings of the missionaries, to the effect that all of their forefathers have gone to a hell of torture, simply because they never heard of Jesus. They declare that they could not believe in such a God, even though they respected the intelligence of the missionaries on other subjects.

They say, "Our gods do not allow us to torture even brutes or insects, and hence would not themselves delight in torture. How can we receive the Christian's God with sentiments less noble than our own?" We have all made mistakes more or less in the past. God's Word is now opening up to us more and more. We are learning wherein we misunderstood Him and His gracious purposes. Begin a proper study of the Bible. You will find it soul-satisfying beyond all else.

In India scores of Bible students classes are springing up; and native teachers in India, China, Japan and Korea are hearing of the God of Love and Mercy and of the better and clearer understanding of the Bible with rejoicing hearts. The Gospel of the Kingdom—that Messiah is soon to become the great King, to establish righteousness, to overthrow sin and to uplift humanity—appeals to the simple minds of the Orient, especially to those attracted to Christianity, but unable to enter heartily into its service because of the darkness, mysticism and unreasonableness attaching to its exposition.

The prayer of our Methodist friends, "Send out Thy Light and Truth, O Lord," is surely being answered, even though some godly Methodists are slow to perceive the answer. The Message of the Love of God which passeth all understanding is the Message which was forceful with our own hearts as Christians, and is the only Message which has power; hence our Master's prayer, "Sanctify them through Thy Truth; Thy Word is Truth."—John 17:17.

Fear may be the beginning of wisdom, but Love is surely its goal. Perfect love casteth out all fear, and brings us near to the great Fountain of Grace and Truth, Mercy and Love. In His Divine presence and fellowship we find a transforming work progressing in our hearts—and more and more such become copies of God's dear Son and prepared for a share with Him in the glories of His Kingdom.

Ignorance and Fear Oppose.

Only ignorance and fear can oppose the Message of God's Grace and prefer the doctrines of demons. Only the narrow-minded can pray, "God bless me and my wife, my son John and his wife, us four and no more." All of our breadth of heart and head must concede that a God wise and powerful enough to be man's Creator must also be just and loving; for injustice is unwise and lovelessness is devilish. God declares that His work is perfect, and that He made man a moral image of Himself. Our fallen condition is a part of the penalty of sin, as the tomb is the companion of it.

No complaint could have been made by our race if God had left us thus to perish like brute beasts. But the Bible declares that He is rich in mercy, and unwilling that any should perish, but desirous that all might be recovered to everlasting life. Again, we read that God so loved the world that He gave His Only Begotten Son that whosoever believeth on Him might not perish, but, on the contrary, instead of perishing like the brute beast, might attain through Christ to everlasting life.—John 3:16.

The world has not yet had the promised blessing of God; for the Divine Plan is that Jesus must first select from amongst the world a company of His own disposition of loyalty to the Divine will. Not until those shall be fully selected and glorified will the great Messiah, Head and members, be completed. Then Bridegroom and Bride, enthroned in glory, the work of blessing will begin.

And that work will be the overthrow of sin, and thus the overthrow of the penalty of sin—death. It will mean the recovery of mankind from bondage to sin and death. It will mean the uplifting of the partially dead mental, moral and physical powers to perfection. More than this, it will mean for those who have died without the knowledge of the Truth an awakening from the tomb, that they also may be brought to this knowledge of God and to a privilege of sharing in the great Redeemer's work and merit. No wonder the angels sang, "Glory to God in the Highest" at the birth of the Redeemer! No wonder they declared, "We bring you good tidings of great joy, which shall be unto all people"!

God's glory has not yet appeared to man. False doctrines, ignorance, superstition still becloud the vision of humanity. St. Paul's words still apply: "The god of this world hath blinded the minds of all them that believe not, lest the glorious light of God's goodness should shine into their hearts."—2 Corinthians 4:4.

WHAT IS OUR DUTY TOWARD THE TRUTH

ITS COST—ITS VALUE—ITS PROFIT

BOTH the light of nature and that of revelation clearly demonstrate the the fact that an intelligent, wise, almighty and righteous God is the Creator of all things, and that He is the supreme and rightful Lord of all; that all things animate and inanimate are subject to His control; and that the Bible is the revelation of His character and plans so far as He is pleased to disclose them to men. From it we have learned that though evil now predominates among some of His creatures, it exists for only a limited time and to a limited extent, and by His permission, for wise ends which He has in view. We have also learned that though darkness now covers the earth, and gross darkness the people, yet God's light will in due time dispel all the darkness, and the whole earth will be filled with His glory.

We have seen that His great Plan is one that has required Ages for its accomplishment thus far, and that yet another Age will be required to complete it; and that during all the Dark Ages of the past, when God seemed to have almost forgotten His creatures, His Plan for their future blessing has been silently but grandly working out, though during all those Ages the Mysteries of His Plan have been wisely hidden from men. We have also seen that the Day or Age which is now about to dawn upon the world is to be the Day of the World's Judgment, or trial, and that all previous preparation has been for the purpose of giving mankind in general as favorable an opportunity as possible, when, *as individuals*, they will be placed on trial for eternal life. The long period of six thousand years has greatly multiplied the race, and their buffetings and sufferings under the dominion of evil have given them an experience which will be greatly to their advantage when they are brought to judgment. And though the race as a whole has been permitted thus to suffer for six thousand years, yet as individuals they have run their course in a few brief years.

Kingdom of God Soon to Be Established on Earth.

We have seen that while the race was undergoing this necessary discipline, in due time God sent His Son to redeem them; and that while the mass of mankind did not recognize the Redeemer in His humiliation and would not believe that the Lord's Anointed would *thus* come to their rescue, yet from among those whose hearts were loyal to God and believed His promises, God has been, during the Ages past, selecting two companies to receive the honors of His Kingdom—the honors of sharing in the execution of the Divine Plan.

These two select companies, we have seen, are to constitute the two phases of the Kingdom of God. And from the Prophets we learn that this Kingdom is soon to be established in the earth; that under its wise and just administration all the families of the earth will be blessed with a most favorable opportunity to prove themselves worthy of everlasting life; that as the result of their redemption by the precious blood of Christ, a grand "Highway of Holiness" will be cast up; and the Ransomed of the Lord (all mankind—Heb. 2:9) may walk in it; that it will be a public thoroughfare made comparatively easy for all who earnestly desire to become pure, holy; and that all the stumbling-stones will be gathered out, and all the snares, allurements and pitfalls removed, and blessed will all those be who go up thereon to perfection and everlasting life.

It is manifest that this judgment, or rulership, cannot begin until Christ, whom Jehovah hath appointed to be the Judge or Ruler of the world, has come again—not again in humiliation, but in power and great glory; not again to die for the world, but to judge [rule] the world in righteousness. A trial can in no case proceed until the judge is on the bench and the court in session at the appointed time, though before that time there may be a great preparatory work. Then shall the King sit upon the Throne of His Glory, and before Him shall be gathered all nations, and He shall Judge them during that Age by their works, opening to them the books of the Scriptures and filling the earth with the knowledge of the Lord. And by their conduct under all that favor and assistance, He shall decide who of them are worthy of life everlasting in the Ages of Glory and Joy to follow.—Matt. 25:31-46; Rev. 20:11-13.

"The Knowledge of the Lord to Fill the Whole Earth as the Waters Cover the Sea."

Thus we see that the Second Advent of Messiah, to set up His Kingdom in the earth, is an event in which all classes of men may have hope, an event which, when fully understood, will bring joy and gladness to all hearts. It is the day when the Lord's "little flock" of consecrated saints has the greatest cause for rejoicing. It is the glad day when the espoused virgin Church with joy becomes the Bride, the Lamb's Wife; when she comes up out of the wilderness, leaning upon the arm of her Beloved, and enters into His glorious inheritance. It is the day when the true Church, glorified with her Head, will be endued with Divine authority and power, and will begin the great work for the world, the result of which will be the complete Restitution of all things. And it will be a glad day for the world when the great Adversary is bound, when the fetters that have held the race for six thousand years are broken, and when the knowledge of the Lord fills the whole earth as the waters cover the sea.

Let us remember that the strength sufficient which God has promised us, and by use of which we can be "overcomers," is provided in His Word. It is a strength derived from a *knowledge* of His character and plans, and of the conditions upon which we may share in them. Thus Peter expresses it, saying, "Grace and peace be multiplied unto you *through the knowledge* of God, and of Jesus Christ our Lord, according as His Divine power hath given unto us all things that pertain unto life and godliness, *through the knowledge* of Him who hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that BY THESE ye might be partakers of the divine nature."—2 Pet. 1:2-4.

Are You Willing to Give Up All for the Heavenly Prize?

But to obtain this knowledge and this strength, which God thus proposes to supply to each runner for the heavenly prize, will surely test the sincerity of your consecration vows. If you have consecrated all your time, all your talents, to the Lord, the question is, How much of it are you giving? Are you still willing, according to your covenant of consecration, to give up all? to give up your own plans and methods, and the theories of yourselves and others, to accept of God's Plan and way and time of doing His great work? Are you willing to do this at the cost of earthly friendships and social ties? And are you willing to give up time from other things for the investigation of these glorious themes so heart-cheering to the truly consecrated, with the certain knowledge that it will cost you this self-denial? If all is not consecrated, or if you only half meant it when you gave all to the Lord, then you will begrudge the time and effort needful to search His Word as for hidden treasure, to obtain thus the strength needful for all the trials of faith incident to the present (the dawn of the Millennium) above other times.

The World Knows Not the Lord's Followers, Even as It Knew Him Not.

But think not that the giving will end with the giving of the needful time and energy to this study; it will not. The sincerity of your sacrifice of self will be tested in full, and will prove you either worthy or unworthy of membership in that "little flock," the overcoming Church, which will receive the honors of the Kingdom. If you give diligence to the Word of God, and receive its truths into a good, honest, consecrated heart, it will beget in you such a love for God and His Plan, and such a desire to tell the good tidings, to preach the Gospel, that it will become the all-absorbing theme of life thereafter; and this will not only separate you from the world and from many nominal Christians, *in spirit*, but it will lead to separation from such entirely. They will think you peculiar and separate you from their company, and you will be despised and counted a fool for Christ's sake; because they know us not, even as they knew not the Lord.—2 Cor. 4:8-10; Luke 6:22; I John 3:1; I Cor. 3:18.

Are you willing to follow on to know the Lord through evil and through good report? Are you willing to forsake all, to follow as He may lead you by His Word? to ignore the wishes of friends, as well as your own desires? It is hoped that many of the consecrated who read THE BIBLE STUDENTS' MONTHLY may by it be so quickened to fresh zeal and fervency of spirit, through a clearer apprehension of the Divine Plan, that they will be able to say, "By the grace of God, I will follow on to know and to serve the Lord, whatever may be the sacrifice involved." Like the noble Bereans (Acts 17:11), let such studiously set themselves to *prove* what has been presented in this and other issues. Prove it, not by the conflicting traditions and creeds of men, but by the only correct and Divinely authorized standard—God's own Word. It is to facilitate such investigation that we cite so many Scriptures.

It will be useless to attempt to harmonize the Truth herein set forth, with many of the ideas previously held and supposed to be Scriptural, yet not proved so. It will be observed that the Divine Plan is complete and harmonious with itself in every part, and that it is in perfect harmony with the character which the Scriptures ascribe to its great Author. It is a marvelous display of Wisdom, Justice, Love and Power. It carries with it its own evidence of superhuman design, being beyond the power of human invention, and almost beyond the power of human comprehension.

Doubtless questions will arise on various points inquiring for solution according to the truths herein presented. Careful, thoughtful Bible study will settle many of these at once; and to all we can confidently say, No question which you can raise need go without a sufficient answer, fully in harmony with the views herein presented. Our space, of course, is limited, but we would recommend to our readers Pastor Russell's STUDIES IN THE SCRIPTURES (announced in this issue), which elaborate the various branches of this one Divine Plan, disclosing at every step that matchless harmony of which the *Truth* alone can boast. And be it known that no other system of theology even claims, or has ever attempted, to harmonize in itself *every* statement of the Bible; yet nothing short of this can we claim for these views. This harmony, not only with the Bible, but with the Divine character and with sanctified common sense, must have arrested the attention of the conscientious reader already, and filled him with awe, as well as with hope and confidence. It is marvelous indeed, yet just what we should expect of the TRUTH, and of God's infinitely wise and beneficent Plan.

And while the Bible is thus opening up from this standpoint, and disclosing wondrous things (Psa. 119:18), the light of the present day upon the various creeds and traditions of men is affecting them in an opposite manner. They are being recognized even by their worshipers as imperfect and deformed, and hence they are being measurably ignored; and though still subscribed to, they are seldom elaborated, for very shame. And the shame attaching to these human creeds and traditions is spreading to the Bible, which is supposed to uphold these deformities of thought as of Divine origin. Hence the freedom with which the various advanced thinkers, so-called, are beginning to deny various parts of the Bible not congenial to their views. Whoever comes in contact with Truth, realizing its character, has thereby a responsibility with reference to it. It must be either received and acted upon, or rejected and despised. To ignore it does not release from responsibility. Let your light shine!

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TRUE BASIS FOR HUMAN EQUALITY

"DESIRE OF ALL NATIONS SHALL COME"

An answer to George Bernard Shaw's masterful address before the National Liberal Club of London—Pastor Russell calls attention to the only weak point in the argument, and sets forth the Bible teaching that human equality can be brought about only by Messiah's Kingdom.

SOME time ago the famous National Liberal Club of London called upon Mr. George Bernard Shaw to deliver an address before the members of that club upon the subject of Human Equality, and therein to set forth his remedy for the alleviation of the social inequality and injustice which prevail the world over. Mr. Shaw accepted the invitation, and in a masterful way discussed social conditions. By both example and explanation he gave in detail his conviction that equality of income is the only kind of equality possible to humanity.

Mr. Shaw's address, together with replies from several members of the National Liberal Club, appeared in the *Metropolitan* of last December. The article has provoked much comment. The Editor of the *Metropolitan* gave opportunity for any one who desired to controvert Mr. Shaw's argument to do so.

Friends of Pastor Russell saw the invitation and urged the Pastor to reply. Finally he consented. Following is his letter to the Editor:

Editor *Metropolitan*,
New York City.

Dear Sir:—Friends have called attention to Mr. George Bernard Shaw's article in your December issue, and to your invitation for replies thereto. Responding to their earnest requests, I submit the following:

The Basis for Human Equality.

Our esteem for Mr. Shaw's cogency of reasoning and forcefulness of expression increased with every sentence of his masterful article, as we read it. We hold that his argument is unanswerable, except upon one point. We endorse it all except that one point, even though no two thinkers might express their thoughts in precisely the same terms. Unfortunately for Mr. Shaw's argument, his one point of weakness is the center, or fulcrum, upon which his masterly argument rests. In other words, while he has demolished practically all other arguments, theories and fads, he has not established his own.

Mr. Shaw sets before us a human equality based upon an equality of income. Yet a picture of his ideal is disconcerting and unsatisfactory. For this reason, every reader of Mr. Shaw's article, while conceding the strength of his argument, must have felt a keen disappointment in the end. His own and other men's ideals ground to powder, Mr. Shaw's proposal was wholly unsatisfying. We are prone to believe that Mr. Shaw shared in this disappointment with his readers! For surely reasonable reflection will convince us that the mere giving to every human being a bag of gold of equal size would not make the individuals equal—but merely the money, which one would hoard, another lavish and waste, and a few wisely use. A world thus on the financial basis of equality would be as unequal as at the present time as respects mental and moral equality—the soul. Indeed, they would be more unequal than now; for each, able to gratify his whims, would accentuate his peculiarities; whereas now the treadmill of necessity moderates these whims and teaches valuable lessons.

Having brushed aside Mr. Shaw's theory of human equality on a financial basis, and he himself having already swept away all other theories, our way is cleared for the presentation of the true theory of human equality. We confidently affirm that the only basis of human equality, as yet an ideal only, is the perfection of the human soul. By this soul-perfection we mean that balance and poise of mind which is represented by the Golden Rule, and which the Bible calls the image and likeness of the Creator. With all men brought to this grand standard of mental and moral perfection of meekness, gentleness, patience, brotherly-kindness, justice and love, we should have human equality. Be it remembered that such perfection of mind would include perfection of body, since the two are so intimately related as to be really parts of the same. Provide this condition in the world, and we shall have peace, love, joy, and as the Bible says, there will be no more sighing, no more crying, no more dying—no more curse in any sense of the word.

We take it that all of our readers will heartily acquiesce in this presentation—that they will all admit that any other equality would be as unsatisfactory as our present conditions—or nearly so. But do we hear an objection? Does somebody say: Such a perfection is idealistic and impracticable? We reply that this is not the question before us. The question is: What is human equality? With equal force we might claim that Mr. Shaw's theory of an equality based on income is an unattainable theory—that by no process of reasoning can we imagine that humanity, constituted as it is with diversities of tastes and appetites, could ever bring itself to the place where all incomes would be exactly alike. And if the equal income could be attained daily, one man would have spent his before noon and be seeking to rob the other who had been more economical. The same is true of all the other theories which Mr. Shaw so cleverly dashed in pieces.

Evolution Theory a Disappointment.

Our answer to the question is complete in the foregoing; but, as we still have space at our disposal, let us briefly outline how the Bible teaches that the ideal of human equality above set forth will yet become an accomplished fact—in approximately a thousand years from now.

Few evolutionists would be reckless enough to express the hope that the ideal human perfection above suggested could be attained by the human family short of millions of years—if ever. All evolutionists know that in one thousand years more, say, A.D. 3000, at the present rate of human increase, doubling every century, Earth would be overcrowded with a population two thousand times as many as at present, which would give them no time adequate to the attainment of human perfection, even if their theories were correct. Furthermore, evolutionists are becoming discouraged with their own theories, in view of the fact that mental, moral and physical decay seem to be on the increase, despite the heroic efforts made by noble souls to stem the tide. Despite the efforts of our learned physicians and surgeons the race is growing weaker and diseases multiply proportionately.

Education does not estop immorality, vice, criminality—our prisons and reformatories are overflowing. Humanity's brain power is deteriorating. Asylums are multiplying and yet are crowded. In our noble Empire State more than thirty-two thousand thus mentally unequal, are confined in asylums—one out of every one hundred of the adult population of the State. It surely is time to bring forward some more satisfactory solution of the matter than the Evolution theory can offer, of attaining human perfection—God-likeness.

Human Equality the Divine Purpose.

It has well been said that "Man's extremity is God's opportunity." The Bible, ignored or scoffed at in the colleges, and misunderstood and misrepresented in the house of its friends, is now in God's due time coming to the front. To the astonishment of Bible students the Holy Spirit is illuminating its parables and dark sayings in an astounding manner. Instead of its being the foolish old Book that many of us once supposed, it is now radiating a light all its own—harmonious, reasonable, grandly beautiful—the very thing that honest, intelligent souls have yearned for and sought for ages. Astonishing wonder! The Bible tells that from the very first God has planned a world-wide Human Equality. More than this, the Bible indicates just when this condition of things will come to pass. Furthermore, it tells precisely the instrumentalities and methods. God will use in bringing it to pass!

Only concisely can we portray this great, marvelous story of Holy Writ in our allotted space. Briefly: God foreknew the disobedience of the first man, who was created in his Maker's moral likeness—perfect, yet untrained and inexperienced. The Creator permitted him to take his course, to bring upon himself sorrow, pain, crying and dying—mental, moral and physical imperfection; not eternal torment in some other world, as taught by our creeds and generally misunderstood by all. The Divine purpose, according to the Bible, is that humanity's troubles and difficulties shall eventually prove educational to all. The Divine Program as therein set forth is divided into seven great Epochs or Days, corresponding to the human week. For six of these great Thousand-Year Days man has labored in toil and sweat of face to extricate himself from the entanglements of his fallen condition—sin, sickness, sorrow, pain, tears, dying.

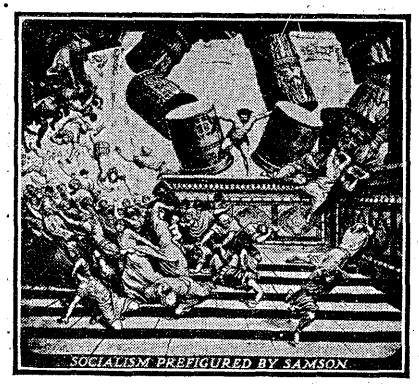
But as we have seen, all of these efforts have been futile. The sages of the past, who sought the world around for the waters of life and elixirs of health, have been followed by our great schools of medicine and thousands of able practitioners—to no effect. In spite of all our efforts, we are a dying race. As St. Paul declared: The world has been living under a reign of "Sin and Death," for six of these great Days, each a thousand years long.

We are now entering the Seventh Day, or Epoch. We have been amazed that the aurora of its dawn has been so much brighter than that of its predecessors. Within its first fifty years the world has been illumined with rich blessings of intelligence, which evidently come, not because of humanity's increased mental powers, but because the hand of Divine providence is lifting the veil and scattering the mists hitherto impenetrable. The Bible explains that according to the Divine Plan, arranged before man's creation, the Seventh Day or Thousand-Year Epoch is to be totally different from the preceding six. Through appointed agencies "God will wipe away all tears from off all faces"—the curse or blight of sin, DEATH, will be removed. Instead, the sunshine of Divine favor will bring to humanity life, joy, peace, not through Evolution, but through Restitution.—Acts 3:19-21.

Original Cause of Human Inequality

According to the Bible, humanity deteriorated at an alarming rate for four thousand years. St. Paul explains to us that this degradation, which is still more or less manifest all over the earth, came because of human wilfulness and because God did not interfere to hinder the demoralizing course, except in a few instances—Sodom, Nineveh, etc. We read, "When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools, . . . Wherefore God also gave them up to uncleanness through the lusts of their own hearts . . . and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, . . . being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, quarreling, deceit, malignity."

Two ways were open to the Creator in dealing with His rebellious creatures: (1) He could coerce them or destroy them. (2) He could permit them to take their course and learn the lesson of the "exceeding sinfulness of sin"; and that "whatsoever a man soweth, that shall he also reap." Then He would reveal to His creatures His own character of Justice, Wisdom, Love and Power, and demonstrate that He could provide and offer to them recovery from the plight into which disobedience had plunged them—recovery from sin, weakness, sorrow, pain, death—or the alternative of obedience to these blessings, would bring annihilation, "everlasting destruction" (2 Thessalonians 1:9)—to perish "like natural brute beasts." (2 Peter 2:12.) The latter is the plan which God adopted, according to the Bible. Who can dispute its reasonableness, its justice, its love, its God-likeness?



Retracing our steps we see in the light of the Bible that while the world in general took its own course, God revealed Himself nearly twenty-five hundred years after the fall, to Father Abraham—because of His loyalty of heart. However, the great Seventh Day appointed for Earth's blessing was yet far distant. And so the Almighty, instead of changing the operation of His Plan, merely injected into the loyal heart and head of Abraham an illuminating ray—a Divine promise which pointed down to the great time of blessing. God informed Abraham that the prevalent blight, or curse, of death would ultimately give place to a general blessing which would affect every member of the human family. He assured him that this blessing would be bestowed through members of the sin-cursed race, and that Abraham's descendants would be prominently identified with the work of blessing. Abraham merely got heart-inspirations. These were handed down to Isaac, to Jacob, to all Israel; and these promises are the basis of all Christian hopes. As expressed in Jesus' prayer, "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven." Here we see exemplified the power of the mind and its uplifting influence. Not that all the Jews were lifted out of sin and idolatry to grandeur of character—only a few were thus exercised. The others received merely a secondary influence from the promises, which they imperfectly understood and but slightly believed. It has been the same during this Christian era. The wonderful words of life and hope through the Kingdom preached by Jesus and His Apostles had a quickening effect, a transforming influence, a sanctifying power, upon the comparatively few who heartily believed and loyally obeyed throughout this Age. The secondary influence of the teachings of Christ are manifest in the higher civilization that has since come into the world—much of it merely a form of godliness without the real power—nevertheless, this reflex influence of this last Message from Jehovah has done much to lift the whole world out of its previously helpless stupor.

Divine Method of Restoring Equality

The Bible explains that the dying conditions which have prevailed in the world for six thousand years are to give place to resurrection influences in the great Seventh Day already dawning. In that day Messiah will reign—exercise Divine power in the interest of humanity. Satan and all malevolent influences opposed to God, righteousness, truth, will be bound or restrained; and good, helpful, blessed influences, knowledge, truths, will, like a rising sun of righteousness, flood the whole earth with blessings and helpful opportunities of return to Divine favor and everlasting life.

God's promise to Abraham, "the hope set before us in the Gospel" (Hebrews 6:13-19), is so comprehensive as to include every member of our race in the blessings promised. "In thy Seed shall all the families of the earth be blessed." This, as Jesus and the Apostles pointed out, guarantees a resurrection of the dead—both just and unjust, "every man in his own order," company, or class. The first, or chief, resurrection Jesus informs us will include none but the saintly class who faithfully follow His leading in their hearts, and, so far as possible, in their words and deeds. (Revelation 20:4, 5.) Only the saintly will receive perfection of life at the Second Coming of Christ.

The world's resurrection will be a gradual process, lasting a thousand years, the reward of everlasting life obtainable only when the thousand years are finished. The entire work of Messiah's Kingdom will be restitutionary, uplifting, resurrecting, and will include every member of Adam's race—involved in sin and death through one man's disobedience (Adam), and privileged to have return to Divine favor through the merit of the Second Adam, the Lord Jesus Christ. Retribution there will be, the Bible assures us. "Whatsoever a man soweth, that shall he also reap." But those retributions will not be vindictive, nor will they be administered during death, nor by Satan and his hosts. They will be purifying, administered in sympathy and love, with a view to correction in righteousness and the uplifting of the degraded ones gradually back to the Divine image. The judges of the world who will administer those corrections and rewards, the Bible tells us, will be Christ and the Church in glory—unseen—on the spirit plane.

The Spirit of Discontent Retarding the Blessings.

The Bible, as now better understood, teaches that these glorious things of God's grace, these blessings for every creature of the human family, are nigh, at the door. Although so near us, they are discernible only by those who are permitted to look through the key-hole of the Bible. The view there seen is that the multiplied blessings of this dawning hour of the Millennium are not being received by mankind in a proper spirit. Gratitude, thankfulness and love are not the fruits of this increase of blessings and knowledge; but on the contrary, faith in the Almighty is decreasing; anchorages of faith are breaking; selfishness, envy, hatred, strife—"every man's hand against his brother"—are increasing. Thus we demonstrate that earthly blessings are really injurious to those out of tune with the Infinite One.

The talents of Mr. Shaw and other able men of humanitarian instinct, or allied with Socialism, are fanning the spirit of discontent and slowly, but surely, guiding the less mentally efficient onto the rocks of revolution. They are doing this in all honesty, too—because they do not see the great Divine Plan outlined in the foregoing. The Bible tells all this to those who have learned to read it right. It shows us that a revolution is at hand, short, sharp, terrible—"a time of trouble such as never was since there was a nation." (Daniel 12:1.) In that revolution, according to the Bible, the social earth will melt and disintegrate in the fervency or heat of the strife, and the symbolic heavens (ecclesiasticism) will be involved and pass away with a great commotion.

But then, O joy! God's time will come for human rescue from human passion. Messiah will interpose and still the storm of human passion, and there shall be a great calm. Thus in God's providence mankind will be permitted to go the full length in demonstrating that only Divine power can rescue them. Then as the Scriptures declare, "The desire of all nations shall come"—Messiah's reign of righteousness, truth, justice, mercy, love.

BATTLE OF ARMAGEDDON.

A postal request will secure a free copy of this paper in which this interesting subject is treated in a manner sure to satisfy. Address I. B. S. A., 13 Hicks St., Brooklyn, N. Y.

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VOL. VI. BROOKLYN, N. Y. No. 2

Religious and Scientific Gleanings.

HOLY ROLLER FOOLISHNESS.

"So thoroughly intrenched is the doctrine of religious freedom that the public has tolerated practices which have caused the innocent to suffer in many instances. An illustration comes from Newton, Ill., where an epileptic youth was beaten by so-called Holy Rollers with the hope that the beating might exorcise the devils supposed to be responsible for the condition of the unfortunate lad. A still more striking illustration was the wholesale slaughter by "Adam God" and his crew of fanatics at Kansas City. The Holy Rollers base most of their claims on a portion of the last chapter in Mark, which does not appear in the Vatican and other old manuscripts. They profess power to heal any illness, the ability to speak in an unknown tongue and many other miraculous gifts. In their public services they have various forms of nervous spasms and jump up and down in ecstasy, giving rise to one of their appellations, Holy Jumpers. At other times they roll on the floor and babble. Some occasionally go into trances. They surround the sick and carry on their babbling, singing and shouting, creating a condition that aggravates nervous disorders and could not be beneficial to a patient ill of any malady.

"In dozens of communities the victims of this religious mania allow children to die of ailments that are seldom fatal when treated by physicians. Yet because of the sincerity of parents and the fact that the children might have died, even if given proper attention, jurors are reluctant to return verdicts of guilty in criminal prosecutions. Criminal prosecutions do not stay the mania. When the leaders are committed to jail they compare themselves to Peter, Silas, Paul and other early Christians and count their imprisonment persecution and take a glory in it. They hold services in jail and impress fellow-prisoners and jail officials with their sincerity. It is useless to argue with them. If a person over whom they hold their prayers and services recovers, it is proof of their divine influence; if the person dies, it is a sign that his appointed time had come. Any event is interpreted as a mark of favor or an indication of the Lord's displeasure. Few of them are impostors and their criminal prosecution would not be just."—*St. Louis Globe-Democrat.*

CALIFORNIA STAR GAZERS MAKE FINDS.

Information sent out from the Lick Observatory in California is that the particular universe of stars in which we dwell is half again as large in scale as the world has been supposing. Our own sun is still youthful, and keeps traveling northwardly through space at the comparatively leisurely pace of twelve miles per second, or only two-thirds the average speed of stars of its own class. The North Star is not really a single star, but triple, consisting of three suns revolving about a common center.

PREACHERS HAVE POOR OPINIONS OF EACH OTHER.

"The trouble with the church of today is the fact that it has too many pinheads." said the Rev. J. Whitcomb Brougher, of the Temple Baptist Church, Los Angeles, before the National Baptists Association in convention here today. Dr. Brougher's statement caused somewhat of a stir among the delegates. Dr. Brougher said further:

"The church is hindered in its progress by a *bunch of weazened, hammered-down tightwads,* and is the *greatest congregating place for downright backwoods people. The only comparison I can emphasize as to its progress is a woman wearing an encumbering hobble skirt."—Sacramento Union.*

Mr. Marconi says that he believes the day is not far off when the human voice will cross the Atlantic by wireless telephone; that the results of his recent experiments are conclusive of this prophecy.

DARWIN EVOLUTION THEORY EXPLODED

By William Hanna Thomson, M.D.

[The following very interesting article is from the pen of William Hanna Thomson, M.D., prominently connected with many New York hospitals for years. According to this article the relationship between the various species of animal organism can be discerned with much greater certainty by blood tests than by merely outward shape. The doctor's illustration of an elephant always elephanting from the smallest speck at the beginning to its largest development is a forceful one and well illustrates the distinctions of nature. His remarks respecting the bacilli or disease germs are also to the point. These germs, known for thousands of years and reproducing their kind with marvelous rapidity, yet without change, without Evolution, without development, are quite in opposition to the Evolution theory.]

AS TO the origin of different species, if Charles Darwin was after that he would have found in the microscopic world the most ancient, stable and specific living forms that exist on earth. Thus, we have known historically tuberculosis ever since Hippocrates described it 2,300 years ago, and it is plainly alluded to in Eber's Egyptian papyrus, 1,700 years before Hippocrates.

"Now, as the life cycle of the tubercle bacillus is only twenty or thirty minutes, instead of being three score years and ten, it follows that counting only venerable bacilli, half an hour old, we have 7,240,000 generations through which it has descended without once changing in its evil ways.

An Elephant First Microscopic.

"It would seem that according to the original plan all life must at first be microscopic, and so it is. Thus at one time in its individual existence an elephant is a barely perceptible microscopic dot. We cannot be at all sure that the real elephant is not as much smaller than that dot, as that in turn is smaller than the full-grown beast himself. Size or bulk has no necessary connection with life, however formidable it be.

"The living agent which causes hydrophobia, or yellow fever, easily slips through the pores of a Berkfield filter, which stops the larger bodies in the virus of smallpox. They are too small to be seen by any microscope yet made. Prof. Simon Flexner doubts if the human eye is constructed to catch sight of them, however it be aided by a high-power microscope. Yet these little agents are more dangerous to man than either a lion or a rhinoceros, while each remains after its own kind. Yellow fever [bacilli] no more resembles hydrophobia [bacilli] than a horse resembles a fish.

"Therefore the biologist, or student of life, finds himself in the realm of the inconceivably little. In that single cell with which the elephant has to begin his physical life there is a vast collection of necessary things.

"First, every one of the millions of cells of his future body must develop from that first cell. They are all constructed on the elephant-cell pattern, and according to no other pattern. Each cell must contain an even, never an odd number, in its nucleus of those little bodies called chromosemes, and upon which heredity depends, because finally that first cell contains something which determines that it will grow into an elephant and not into a frog, according to its hereditary descent.

"*As a result, the absolute absurdity of the supposition of the spontaneous generation of life appears when we consider that it is not a living substance or thing which we are investigating, but a thing which can be a dot and then an animal, and then a dot again for any number of times.* It would be easier to imagine a watch spontaneously generating itself than for an oak to become an acorn and then an oak again, and so on through all its geological period.

"Inorganic chemistry, or that which deals with non-living substances, is simplicity itself by the side of organic life-originated chemistry. *Thus one atom of hydrogen, one atom of chlorine, and one atom of sodium will make one molecule of sodium chloride or common salt.* These three separate atoms might come together by chance—that only deity of the materialist—anywhere where these atoms exist, say in the planet Saturn. But for any animal on this earth with red blood it must, in order to live, have in its blood cells that definite substance called hemoglobin.

Heredity in the Blood.

"Now a molecule of hemoglobin must contain the following number of different atoms in their due proportions, namely, of hydrogen atoms, 1,130; of carbon atoms, 712; of nitrogen, 214; of oxygen, 245; of sulphur, 2, and of iron, 1, or 2,304 atoms in all. Moreover, if that one atom of iron, in its peculiar relation to the rest ("masked," as some physiologists say) were left out, the animal could neither absorb oxygen nor give off carbonic acid; it could not breathe.

"*I once asked a well-known physiological chemist, himself of German extraction and educated in Germany, how could these atoms in a molecule of hemoglobin thus come together by chance.* His brief reply was, '*No chance.*'

"But the complexity of hemoglobin is thrown into the shade by those chemical substances which medical research has discovered in the investigation of the mechanism of immunity against infectious diseases. Thus some serious infectious diseases, such as smallpox, yellow fever and typhoid fever, usually attack the same person only once. Hence he is said to be thereafter immune against them. With other infections, like pneumonia, the reverse is true, for the first attack often appears to predispose to subsequent attacks. Of four children exposed simultaneously to scarlet fever, one soon succumbs to a malignant development of the disease; the second is made very sick by it, but recovers; the third has it so lightly that it wants to play all the while, while the fourth escapes altogether. Now the medical profession very properly wishes to know the 'how' of this varying susceptibility and immunity, because such knowledge would lead to an immense saving of life.

"*Modern science now finds that the problem of the origin of life becomes more and more inscrutable in proportion to the progress of investigations of the subject.* One fact alone, among many others of like import, suffices to illustrate this statement, and that is the infinite complexity of the chemistry of any living thing or of anything which has been produced by vital agency compared with the chemistry of things with which life has nothing to do.

"Thus, in the precipitins alone we encounter one of those biological marvels by which science has recently revealed the fact that *the blood is the most hereditary thing about us,* for its hereditary elements override everything in the make-up of the physical animal body, whether it be the shape of the skeleton, of the lungs, of the alimentary canal, or of the skin. It even overrides ancestral habits as to the great food question—Darwin's chief creator, which works by the strife in nature about how to eat or keep from being eaten.

"This discovery of the hereditariness of the blood came about in this way:

"Some of the most recondite investigations in the history of medicine have been about the mechanism of immunity, or why a single attack of certain infectious diseases renders a person immune from a second attack. It was through these investigations that some valuable antitoxins were discovered in the immunized blood serum, which raises hope that we may yet find the antitoxins for the worst forms of our deadly infections just as an anti-venom has been found for the cobra's poison, and another for that of the rattlesnake. But each of these antitoxins is specific in that it does not afford any protection except just against its own poison. This led Prof. Wasserman, of Vienna, to investigate whether the blood of each kind of animal did not contain some ingredients which would be specific to that animal, that is, not to be found in any other animal, a fact which, if found, might be of use in medico-legal cases.

Natures Quite Distinct.

"*His results made this so probable that Prof. George H. F. Nuttall, of the University of Cambridge, took the subject up, and has so extended its application that a single drop of blood from any animal now suffices not only to show by its peculiar chemical reactions what animal it comes from, but also how nearly related, or the opposite, an animal is by his blood to other animals.*

"It begins, therefore, to look as if the whole classification of zoology may have to be rearranged according to these blood tests. *Thus, a drop of the blood of a walrus shows no relation with a drop of whale's blood, or of the blood of any other cetacean, such as seals or porpoises, which, like the walrus, are mammals that have taken to the sea. Instead of that, the blood of the walrus immediately reacts with the blood of horses, asses and zebras, thus proving that he is an equine that no longer crops grass, but goes where he can live on an exclusively fish diet. Likewise, the hippopotamus is shown to be a modified pig.*

"Where blood relationship exists, but is distant, these reactions are proportionately faint, but where no reactions occur there is no relationship at all. *Thus, geology indicates that birds are descended from reptiles, and, oddly enough, the blood of a bird shows a distinct, though very faint, reaction with the blood of a snake, but none whatever with that of a winged bat or the flying squirrel, for these are mammals.*

"*These facts are quite sufficient to indicate how inconceivably complex the problems of life are. It may seem strange that we cannot know what life is until we also know what death is. Thus a stone never dies; but a flower, an insect, or a man dies simply because they once lived, and for no other reason.*"

"BLESSED ARE THE MEEK"

"The meek will He guide in judgment; and the meek will He teach His way."—PSALM 25:9.

EVEN a perfect man would need Divine guidance, because of not knowing the Father's will respecting Him; much more would an imperfect man need this! All classes of mankind need instruction, but the only class now in the proper attitude of mind to receive it is Scripturally called the meek.

It is not Scripturally stated that the Heavenly Father is meek, yet Jesus was meek, and He is the express image of the Father's person. Hence we would assume that the Heavenly Father possesses meekness.

Our Lord learned obedience through the things which He suffered. It was because He had this quality of meekness, teachableness, that the offer was made to Him to be our Saviour.

The Lord resists the proud. Even if they become His children they are kept at a distance that they may become teachable, and avail themselves of His offer of guidance. If they continue to be meek, He is able to make them joint-heirs with Jesus Christ. "The meek shall inherit the earth," under the terms of the original Covenant, as the Seed of Abraham. From these the blessing will go to all who will be obedient during the Millennial Reign. After the final test the whole world will be teachable.

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"WITHIN THE LAW."

"I have listened to nearly all the great preachers of the world, but I never heard from any one of them so powerful a sermon as was preached to me in 'Within the Law.' It was an eye-opener, a soul-rouser, a heart-warmer! It made you feel good; it made you feel bad; it threw you down to the bottom of the abyss, it lifted you to the glorious heights; it made you cry, it made you shout for joy.

"Poor humanity, what a hard time you have had of it down through the long, sad, weary ages! How your saviors have crucified you, how your governments and laws have robbed and oppressed you; how your institutions, professions, sanctities, have bled you, brutalized you, degraded and damned you! You are still very sad and miserable, after thousands of years of honest struggle for uplift and progress. Squalor, wretchedness, degradation, almost despair, are written very plainly in your looks and still more plainly in your deeds.

Hypocrisy and Greed.

"Yes, you have had a hard time of it. It is because the whole fabric of Society, the whole machinery of State, of Business, of Politics, of the Law, has been dominated by the spirit of the twin-devils of Hypocrisy and Greed.

"The politicians and statesmen have been talking of reform; the legal gentlemen have been shouting about justice; the preachers have been bombarding their congregations with beautiful platitudes on Heaven and the rapture of the saints; and all the while the canker of Greed and Indifference to the great Natural Law of Right, which should ever prevail between man and man, has been eating away at the heart of human joy and human good.

"If Richard Gilder can but make his millions he does not care a continental what becomes of Mary Turner and Helen Morris.

"If Inspector Burke can only 'convict' somebody, he doesn't care the toss of a copper whether the person convicted is guilty or innocent.

The Main Thing.

"If you can only get wealth and power, it makes no difference how you get them, they will make you a 'big one,' and that is the main thing.

"If you are only 'orthodox' in religion, then a fig for such idle questions as 'Is this orthodoxy true or false? Does it emancipate and uplift the mind or enslave and degrade it? Is it a blessing or a curse?'

"If the outside of things is all right no matter about the inside. Keep up the Appearances. Make a good bluff. Be a hypocrite, and act your part so damnably fine that no one will be able to 'catch on' to the game.

"It is a wide-reaching, lynx-eyed, all-searching, remorseless inquisition, that drags out into the light of day, and mercilessly flays, the double-dealing, insincerity and cold-blooded selfishness and brutality of institutional society.

"Livery of Heaven."

"It shows us what a terrible thing it is for a man to forget the right of his fellowmen. It makes us feel how supremely necessary it is that we should all feel a loving interest in one another, and be willing—gladly, joyfully willing—to find our happiness in the happiness of others, if possible, in the happiness of all. It makes us ashamed of the shark-toothed greed which gloats over the gain that involves the misery and ruin of other human beings. It makes us hate with all our heart the suave, oily, decorous hypocrisy that prates of good while it is working evil, and that in its flawless livery of heaven is doing what it can to turn earth into a hell.

"Is it not about time that those 'in authority' had taken off their masks and looked their fellows squarely in the face? Isn't it about time that we had begun to love simple truth, and to love one another more than we love place, and power, and gold? Isn't it high time we had come to the conclusion that there is nothing holier than human love and happiness, just as there is nothing unholier than the brutal selfishness or spic-and-span hypocrisy which would sacrifice these things to their personal upbuilding?"—Rev. T. B. Gregory in *New York American.*

On the shore of the Sea of Galilee, where Jesus broiled some fish one fine morning upwards of 1900 years ago, a sardine canning factory is planned.

THE GOLDEN AGE IS NOW DAWNING

"He that sat upon the Throne said, Behold, I make all things new."—Rev. 21:5.

THE promise of a New Day has long been before God's people—in the Bible. It was hinted to our first parents, six thousand years ago, that eventually the Seed of the woman should bruise the Serpent's head. This, interpreted, is understood to mean that the power of Satan will be crushed, and mankind will be delivered from the reign of Sin and Death which has prevailed since the disobedience in Eden.

A second promise, still more explicit, made by God to Abraham of old, says, "In thy Seed shall all the families of the earth be blessed." For centuries Abraham's posterity waited for the Messiah of promise, with the anticipation that He would use them in connection with His work of blessing all peoples. The Prophets of Israel foretold the coming King of the line of David—that He should be a great Priest, a reigning Priest, after the order of Melchizedec. To Him "every knee shall bow and every tongue confess," and through Him a blessing will extend to all nations as "a feast of fat things full of marrow, and wines on the lees."—Isaiah 45:23; 25:6.

Even the disciples of Jesus, who recognized Him as the "Sent of God," were disappointed that His glorious Kingdom, of which He spoke, was not immediately revealed, and that in answer to their question he declared, "It is not for you to know the times and the seasons which the Father hath put in His own Power." Still the prophecies respecting Messiah's Kingdom were repeated and amplified in the parables of Jesus, in the teachings of His Apostles, and finally and graphically, in the last Book of the Bible, in the Revelation which Jesus gave the Church through St. John.

Our text is a quotation from this Revelation, respecting the Kingdom of Messiah. Through it God is to wipe away all tears from off all faces; and the King of kings and Lord of lords, whom Jehovah has established as the great Messiah, assures us that He Himself will "make all things new."

Even the heathen poets sang of the Golden Age to come—quite probably borrowing their thought from the Hebrew Scriptures and quite probably realizing in some measure that a gracious God would not forever permit a reign of Sin and Death, but would somehow, some time, and through some agent, bring to earth blessings to supplant the curse.

"Arise, Look Around Thee."

After all these centuries of waiting and hoping and praying, "Thy Kingdom come; Thy will be done on earth, as in Heaven," God's people to-day are more and more awakening to a realization of the fact that we are living in the very dawn of the glorious Epoch for which all have waited, prayed and hoped. These blessings have come down like a gentle shower, so quietly that we can scarcely realize that the earth has entered upon the foretold Times of Refreshing and Restitution mentioned by St. Peter.—Acts 3:19-21.

Many are still asleep. Some are confused, and know not to what the blessings should be attributed. Having lost faith in the Bible and its promises, many are seeking a solution of the wonderful things of our day along the lines of evolution, claiming that a Nature god operates by blind force, under a law of the survival of the fittest. Surely they overlook the fact that there were great characters in the past with whom few of the present day may be compared—such as Shakespeare, Bacon, Socrates, Plato, St. Paul, King Solomon, King David the poet, Job, Moses, etc.

A far better explanation is furnished us in the Bible. It explains that the wonders of to-day are the foregleams of Messiah's Kingdom and its blessings, the foregleams of the Golden Age. It explains that we are in the Day of Jehovah's Preparation for the Kingdom of His Son. We have the numerous Scriptural declarations pointing to the end of this Age and the dawning of a new Age, and assuring us that at this time many would run to and fro, knowledge should be increased, and the wise should understand.—Dan. 12:1-10.

"In the Time of the End."

This prophecy of Daniel is worthy of careful note, not only because Daniel was a Prophet greatly beloved by the Lord, but because Jesus, the Redeemer, specially quoted a portion of this prophecy, and thus attested its genuineness. The many running to and fro could seemingly refer to nothing else than the wonderful traveling which is a feature of our day and no other.

In no other time was running to and fro a possibility to any extent. It is less than a century since the first crude locomotive was built. It is only one hundred and six years since the first steamboat by Fulton was tried. It might be said that there was no opportunity for running to and fro until within the past fifty years. Now, the world is gridironed with rails. Now, the ocean voyage of four months is cut down practically to as many days by mammoth vessels carrying three thousand to four thousand at a time.

Who knew, at the time of Daniel's prophecy, of these wonderful facilities for running to and fro? Who knew that these facilities would be so generally used in this our day? Only the Almighty! And He gave this as one of the particular signs of the ending of the present Age—the dawning of the New Dispensation—the long-promised Messianic Kingdom.

Look also at the second proof furnished us by this Prophet—the increase of knowledge. Who would ever have dreamed, a century ago, of conditions as they are at this moment—when practically every human being in civilized lands, from ten years old and upward, is able to read and write? Who would have dreamed of such persistency to fulfil the prophecy as would lead to laws of compulsory education in all civilized lands? Verily, the increase of knowledge is a positive proof of the inspiration of Daniel's prophecy, and equally proves that the New Age is dawning, and that we are now in the day of God's preparation for it.

The next statement of the Prophet Daniel is that the wise of God's people shall understand. And now, in the appropriate time, all over the world, classes of Bible students are coming together, regardless of denominational lines, to study the Heavenly Father's Word. And true to the prophecy, the wise, trimming their Bible lamps and being well supplied with the oil of the Holy Spirit, are receiving light—are understanding the things kept secret from past ages and generations.

"The mystery of God shall be finished" is another of the promises of the Bible respecting the present time; and surely it is having fulfilment! Not all are yet awake. But the joy of those who are awake, and their singing of the song of Moses and the Lamb, tend more and more to awaken all the virgin class.

One more token of the end of this Age and the dawning of the New Age: God declared to the Prophet Daniel that "There shall be a time of trouble such as never was since there was a nation." Let us not especially dwell on this sad feature. Let us regret that unpreparedness for God's mercies and blessings makes necessary a great day of trouble, to prepare the hearts of men for the blessings God is about to pour upon them.

The Redeemer mentioned the present time, and the Time of Trouble which we see looming up on every hand and threatening the very foundations of society—political, social and religious. He bade His followers rejoice even amidst the trouble, because it marks the Day of deliverance from the power of Sin and Death. He said, "When these things begin to come to pass, then look up, and lift up your heads and rejoice, knowing that your deliverance draweth nigh."—Luke 21:28.

Knowledge of God's Glory.

The Bible declares that a prominent feature connected with the New Age will be the binding of Satan, the Prince of Darkness, the father of lies, who has been deceiving poor humanity for these six thousand years. Continually he has been misrepresenting God's character and Plan so as to turn humanity away from God in fear and distrust. Thus he has blinded their minds to God's glorious goodness, which, to His people, is now shining clearly, in the personal character of our Redeemer and in the promises of the Bible.

Every preparation is being made for the dissemination of knowledge worldwide. Telegraph wires and cables connect the civilized world, and now additionally the wireless telegraphy; and the later improvements upon this means of communication seem destined to bring it shortly to a plane of world-wide economy and usefulness. The printing-press is one of the most wonderful preparations of God for the general dissemination of knowledge. And already the world is learning that many of the things considered absolute certainties by our forefathers are really absurdities. Amongst others are the various creeds which we and other civilized peoples have worshiped as idols—idols which have seriously misrepresented the character of our Heavenly Father.

In agriculture other wonders are being performed, fulfilling the Scriptures, and seeming, in the light of the past, almost as miracles. Vast areas of wilderness and arid lands are being fertilized. Artesian wells are fulfilling the prophecy of springs coming forth from the desert. The promise of the Lord through the Prophet, that the earth should yield her increase, is also being fulfilled. New varieties of wheat, of oats, of cotton, etc., are being discovered, and the yield is being multiplied. At the same time the quality is being advanced. Fruits and vegetables are reaching a perfection not dreamed of even twenty-five years ago.

The same Divine providence which has lifted the veil before the eyes of mechanics has also lifted the veil before the eyes of agriculturists, and Mr. Burbank is giving the world wonderful lessons in agriculture and horticulture. These blessings of our day are none the less wonderful because they are coming in a seemingly natural way. If once we expected these things to be fulfilled in a miraculous manner, it was because we forgot that

"God moves in a mysterious way
His wonders to perform."

Everything in nature is really a miracle until we come to understand it, and then it is no less a wonder, but merely seems less so because commonplace and usual.

"Send Out Thy Light."

While we have been singing, "Send Out Thy Light and Truth, O Lord," perhaps comparatively few who sang have appreciated the fact that, while we were asking, God was fulfilling our request, not only along spiritual lines, but also along natural lines. The increase of light, knowledge, understanding, appreciation of God's Word, has merely been keeping pace with the natural light.

Think of it! even fifty years ago the making of tallow candles was an industry in nearly one-half the homes of humanity! Only then did petroleum begin to enlighten the world. Then came coal gas; and now this is rapidly giving way to the electric light, in which one form after another is increasing its usefulness and cheapness. Indeed, when we speak of electricity we are speaking of one of the wonders of the world, of which we understand so little. It would appear as though the Lord has in this hidden treasures of wisdom, power and blessing.

Already the hours of labor are greatly decreased. Already time for study, improvement and pleasure is at our disposal. And yet we are only in the infancy of these blessings. We are only nearing the dawn of that glorious Day when sin and sorrow shall pass away forever.

At one time we might have feared that the rapid increase in the consumption of coal would soon leave the world destitute of fuel. Statisticians declare that the supply of the whole earth at the present rate of consumption and increase will be exhausted in less than two centuries. But we need not fear. A better means of comfort, than by the drudgery of our fellow-creatures in the bowels of the earth, will undoubtedly be provided by the great King of kings, who has undertaken by His Kingdom to bring to our race blessings, instead of the curse under which we have labored six thousand years—six great Days.

How He will do it is, of course, a mystery. Nevertheless, we do know that in the water which is so abundant and in the air which we breathe there are elements of combustion far more than sufficient for every need. Man needs the key of knowledge on this subject, and it will doubtless be furnished by the Lord in the very same way that He has already given us the key to our other blessings which are preparing for the perfectness of His Millennial Kingdom.

Forgiveness, Reconciliation, Peace.

But Messiah's Kingdom will be much more than a beneficent Reign giving mankind temporal blessings and knowledge. In connection with the knowledge of God, the way of reconciliation will be paved for the sinner. He who redeemed the world with the sacrifice of His own life is to be the great Mediator between God and men. Forgiveness of sins and help out of the weaknesses of the fall are the glorious promises of the Scriptures.

Inherited weaknesses, surrounding temptations and ignorance of God, undoubtedly have more to do with the reign of Sin in the world than any real preference for sin on the part of the majority. When temptation to sin shall have been removed, when Satan shall be bound, when the True Light shall shine, when God's true character shall have been manifested, when His loving pity for the race shall have been demonstrated, we have every reason to suppose that then the majority of mankind will be glad to return to the Father's House, to serve Him with true contrition of heart and loyalty. We are fully content, however, with the Scriptural proposition that when the light of that glorious Day shall bring blessings to every member of our race, the inexorable law will be that whoever loves sin shall perish in the Second Death, without hope of recovery.

WHERE ARE THE DEAD?

This article was published in Vol. 1, No. 3. The great demand for copies of it has been remarkable. A sample copy will be mailed to any one free. Address, Bible Society, 13 Hicks Street, Brooklyn, N. Y.

INFANTS SAVED FROM TORTURE.

"Else were your children unholy, but now are they holy."—1 CORINTHIANS 7:14.

THIS text, which differentiates between holy and unholy infants, was probably the basis for much of the confusion which has prevailed in all denominations on the subject of infant salvation and infant damnation.

Some months ago the Presbyterian General Assembly in the United States took a very advanced theological step on this subject. According to telegraphic dispatches, it has altered the Presbyterian Confession of Faith so as to save the non-elect infants as well as the elect ones.

The thought that God had arranged a Plan by which some infants would go to Heaven at death and other infants would go to eternal torture has for centuries greatly troubled the minds of all Christian people—Catholic and Protestant. Some said that the elect infants would be saved and the non-elect infants would be tortured. Others had it that any infant by baptism would be brought into the Church and be saved, while infants not thus baptized or sprinkled would go to eternal torture. Others had it that none could be saved without regeneration, and these were perplexed to know how infants could be said to be regenerated. Therefore how could they hope that any infants would be saved? The hearts and the heads of all good people have suffered terribly for many centuries because of these confused ideas.

It is gratifying to see that with the Presbyterians, at least, love and sympathy have triumphed, and that, so far as they are concerned, 30,000 infants daily go to Heaven, instead of going to Hell. Certainly this is a missionary project of no mean proportions! At this rate they no doubt believe that Heaven will soon begin to have reasonable proportions as compared with Hell. We regret that the brethren did not take any measures looking toward the relief of the non-elect infants of the past, who now must number thousands of millions. This point is worthy of consideration, and we trust will have their attention.

And since the matter is so easily adjusted, why would it not be the proper thing for all Christian denominations to follow the lead and example of the Presbyterians? We fear that not many of the other denominations will join the Presbyterians in their generous work of helping the infants. They might reason that if all infants dying in infancy are saved, it might be the safest thing that parents could do for their children to insure their eternal salvation by killing them in infancy. Then baby incubators and various devices—medicines, foods, etc.—intended for the preservation of infants' lives might come to be considered detrimental to the eternal interests of the children!

But how foolish all such theories seem! How beautiful by contrast is the simple teaching of the Bible, that the salvation for all—old and young, of heathen lands as well as of Christian lands—is through the resurrection power of Messiah's Kingdom—through its enlightening and uplifting, or resurrecting influences! Why should we longer trouble ourselves with the errors of the Dark Ages, where God's Message, the Bible, is now opening up for His people, shining as an electric lamp, in contrast with the tallow-candle darkness of the creeds?

Unable to Agree.

We feel great sympathy for the move made by the Presbyterian brethren, but, nevertheless, we are unable to agree with their conclusions, believing that the Bible teaches otherwise. We realize that the Presbyterian view of Election makes it difficult for them to deal with the non-elect, both adults and infants. We find the Scriptures declaring that God is selecting, or electing, the Church from amongst the world. We concede that those not elected would be properly termed non-elect. But we find nothing in the Bible to indicate that non-election to joint-heirship in Messiah's Kingdom means predestination to an eternity of torture.

We realize, too, that the Presbyterian friends must feel considerable embarrassment in trying to adjust themselves to their changed creed. For if there are no non-elect infants, then all infants are elect; and if elect when infants, how could their predestination change with advancing years? Our advice to Presbyterian brethren is that the entire creed be recast; or, better still, that it and all other creeds be abandoned, and the Bible as a whole be accepted. Then all Bible students could come together without prejudice for mutual assistance and untrammeled growth in grace along Bible lines.

While we mention Presbyterians, our thought includes all Christians. For surely many others than Presbyterians have been consigning adults and infants to the number of at least 90,000 every day, or 32,000,000 every year, to eternal torture, if not because non-elect, then because unregenerate, or unbaptized. Surely all intelligent people are out of accord with such a proposition. Surely all must agree that some great mistake has been made during the Dark Ages, and that under the influence of that mistake, as expressed in our creeds, our God has been slandered. Surely to-day every thinking person will concede that a human being planning such atrocities would be a thousand times more devilish than any one known in history, and surely our great God, our Creator, could not be worse than the worst and most depraved of all His creatures!

On the contrary, God must of necessity be the very personification of all the graces—Justice, Wisdom, Love and Power. Evidently a God who foreknew and determined to send these 32,000,000 human beings per year to an eternity of torture would not only not be a God at all, but would be the most terrible devil that the human mind could conceive!

Bible students are realizing that a great mistake has occurred, and that the Bible teaches nothing of the kind we had supposed. More and more, as the eyes of their understanding open to proper interpretations of God's Word, they are appreciating the Divine character and the Bible as never before.

Difficulties Still Ahead.

As we understand it, our Presbyterian friends have changed the statement of the creed, which formerly read, "Elect infants dying in infancy are saved"—taking out the word "elect" and letting it read, "Infants dying in infancy are saved." But is this true? Do our Presbyterian friends believe this?

Come, let us reason together: Are not the children as well as the more matured members of Adam's family born in sin and misshapen in iniquity? Are not all of these by nature "children of wrath?" Did not every member of Adam's family come under his sentence and participate in the penalty, or curse, of his sin—"Dying, thou shalt die"? Is not this the reason that infants die at all? Will not all concede that had there been no sin there would have been no death in the human family? Does not St. Paul distinctly state this, saying, "By one man's disobedience sin entered the world, and death as the result of sin, and thus death passed upon all men, because all are sinners"?—Romans 5:12; Psalm 51:5.

All Condemned Need Redemption.

Surely all Christian people, Presbyterians especially, will agree that the sentence of death, passed upon Father Adam and inherited by his race, must needs be settled, cancelled, before any of his posterity, old or young, could be released from the penalty. True, we all agree that the death of the Lord Jesus Christ is the redemption price and that He provided it more than eighteen centuries ago. But do we not also agree that Jesus' death, of itself, saves nobody; that His merit becomes applicable even to us of the Church only at such time as we believe in it and accept it, appropriating it to ourselves?

Is not this the proclamation of the Gospel Age—"Believe!" "Believe!" Do we not remember the Bible declaration that we are justified by *faith*, not by being *infants?* And do we not all agree that faith cannot be exercised except by a more or less developed mind? Hence all should agree that the Scriptural proposition is, that all infants shared in Adam's sentence of death, and have provision also in the redemptive work of Jesus. Nevertheless, they can be saved only by coming to a knowledge of God and of Jesus, and by then exercising faith and obedience to the extent of ability. We believe this to be an undebatable proposition.

If this be so, then our Presbyterian brethren overstate the matter when they declare that all infants dying in infancy are saved. They might very properly say, All infants dying in infancy, and everybody else, come under the provision of Divine grace in Christ, and must all be brought to a knowledge of the Truth, that they may be saved; and then when thus brought to know the Lord and the terms of salvation, the results will depend upon themselves. If they accept, they may have the everlasting life provided; if they reject, they will experience the Second Death.

What Say the Scriptures?

We have already intimated the teaching of the Bible. All mankind came under the Divine curse, or sentence of death—not eternal torment. "In due time Christ died for the ungodly"—for every one of them—for all those who lived before His crucifixion, and for all born since—for white and black, old and young—of every nation. Because of this general redemption, co-extensive with the curse, or sentence of death, there is to be a recovery from the curse of death. All mankind are thus to be made amenable to the release from the death penalty—to have the opportunity of a resurrection out of sin and death conditions back to perfect life conditions. Only those who wilfully and intelligently reject this grace of God will die the Second Death—be blotted out as though they had never been—perish like natural brute beasts.—2 Peter 2:12.

From this standpoint we see that nobody is saved yet. All—both infants and adults, heathen and Christians—go to Sheol, Hades, the tomb, the state of death. All are said to sleep in Sheol, Hades, the tomb, until the glorious Morning of the New Dispensation. Messiah's Kingdom of glory. Then the Church will constitute the First Resurrection class, to Heavenly glories and honors and Divine nature. Following this, the Church with her Lord will reign as kings and priests, for the blessing of the entire human family, of all ages, nationalities and colors.

In other words, according to the Bible none has gone to Heaven. As Jesus said, "No man hath ascended into Heaven." (John 3:13.) Hence there are no infants in Heaven. All infants who have died have gone to the Bible Hell, the tomb, and "know not anything." They merely await the time when the Kingdom shall be in power, and the awakening processes shall begin to operate; and they shall come forth from death—each in his own band, or company.—1 Corinthians 15:23; John 5:28, 29. R. V.

Hope for All Children.

There is another theological theory, which has no Scriptural foundation, but which claims that every infant is immortal, and that the present life, long or short, favorable or unfavorable, constitutes the only opportunity ever to be enjoyed for reforming character and becoming fit for a happy eternity. Hence, according to this unscriptural theory, the children of unbelievers—conceived and born in sin and depravity as are all mankind, more or less—are unprepared for an eternity of bliss, and consequently must spend that eternity in pain and horror.

But let us rid the mind of this false theory, and go by Scripture alone. As the Word of God declares, "God only hath immortality." Therefore no infants are immortal. When God said, "The soul that sinneth it shall die," He meant it. When He declared, "All the wicked will I destroy," He meant it. The penalty upon Adam and his race is death; and therefore children and all others die because of Adam's sin. The worst that can befall the children of unbelievers would be death.

What, then, is the Scriptural hope for the children of unbelievers? It is exactly the same as for the children of saints; namely, that Christ Jesus our Lord tasted death for every man when he tasted death for Adam; for all are under Adam's sentence of condemnation to death. One man's sin brought the death penalty upon all; therefore the one man's Ransom was the Ransom for all. The children of the unbelievers were redeemed in the most absolute sense from the entire condemnation of death. Indeed, none but sinners were redeemed. "Christ died for the ungodly." All are ungodly; all are sinners. Hence, all die; and all need to be redeemed, else they would have no hope of a resurrection.

In the Messianic Kingdom, the Resurrection Age, children of believers will have a little advantage over the children of unbelievers, in that they will have less depraved organisms when awakened. But under the grand resurrection processes then at work such disadvantages will soon be overcome. All who are willing and obedient shall be brought to a full knowledge of the Truth and full opportunities for complete Restitution, back to all that was lost to Adam, for himself and his posterity. In that day it will no more be said, "The fathers have eaten a sour grape, and the children's teeth are set on edge." "Every one shall die for his own iniquity." "The soul that sinneth it shall die."—Jeremiah 31:29, 30; Ezekiel 18:2-4.

How reasonable are the ways of God! How plainly are they stated in the Word! Those who have the eye and the ear of faith, who are harkening to the Word of the living God rather than to the dead creeds of the Dark Ages, have a joy and peace of mind which is a source of strength unknown to others.

According to the Divine arrangement, parents are responsible in respect to their children. The conscientious parent has a wonderful opportunity to train his children in the nurture and admonition of the Lord. The Christian parent should earnestly seek for the wisdom from above, that he may be able to rightly discharge his duties under all circumstances, even the most trying.

Notice Our Text Again.

The Apostle clearly distinguishes between the children of believers and the children of unbelievers. His argument is that the children of unbelievers are without any relationship to God, and without any supervision from Him; while the children of believers, because of parental relationship, are subjects of Divine supervision and care. For these, as for their parents, all things work together for good—for their welfare. This Divine supervision on account of their parents will, of course, terminate when the individual child comes to years of discretion and responsibility. Then he must enter into personal relationship with God, or, like the remainder of the world, be outside of any relationship with Him, until the Day of Christ, a thousand years long. Then whosoever will may come.

OBLIVION NOT ANNIHILATION.

QUESTION.—Is it correct to speak of the condition in Hades as being a condition of *oblivion*, or of *annihilation?*

Answer.—The word *annihilation* would be a very improper one to use in respect to the condition of a man in death, except it be the Second Death. The thought connected with annihilation is that of being absolutely wiped out of existence. Hence annihilation is an improper term in respect to the Hadean condition. The word oblivion is not the same as annihilation. Oblivion means the condition of absolute unconsciousness; for instance, when a man falls into a sound sleep he goes into oblivion. He might say, I was wholly oblivious for an hour. He was ignorant of the things taking place.

It is well for us, so far as possible, especially in speaking along the lines of the Bible, to use the right term, to avoid any possible confusion. The Bible is written in very good form. Our Common Version contains very beautiful language. It is a marvel in the purity of its English. We do well to keep ourselves within the terms of the Bible and to use the language which the Bible uses, and thus we shall not be in danger of misunderstanding or of being misunderstood. And if any one thinks we have not a wide enough range, we shall know at least that we are avoiding misunderstanding and misrepresentation of the Word of the Lord. In the case of Hades, Sheol, these words are not in the Common Version Bible, but they have been brought into the English language during the past few decades. Therefore it is proper that we should use these words, because they have become *naturalized*—common words.

Question.—What is the difference between the expressions used in the Old Testament: "They shall be as though they had not been," and "They shall be utterly destroyed," and the word *annihilation?*

Answer.—We understand them to have the same meaning. These Scriptures have reference to the Second Death only. They might be used as showing what the first death would have been had there been no redemption from it. But God's proposition was otherwise from the beginning; and the Redemption-price has been given. But the expression, "They shall be as though they had not been," is used in connection with certain systems of the present time, which shall utterly fall, shall go down completely. The same expression might be applicable to humanity. Those who sin wilfully now and die the Second Death, and those who will sin wilfully during the Millennium and die the Second Death—these will be blotted out of existence, *annihilated.*

But to use any of these terms in respect to the first death is a mistake. The most we can say is, that as it is with the brute, so would it be with man, if God had not provided something better. God assured our first parents that the Seed of the woman should bruise the serpent's head. Thus early He gave a vague promise of a future redemption. There is no recovery from *annihilation;* it is the end of all hope.

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ERRORS OF DEATH-BED REPENTANCE

'Verily, I say unto thee this day, thou shalt be with Me in Paradise."—LUKE 23:43.

FEW of the Master's words have been so misunderstood as has this text, and few have produced so terrible a fruitage of sin. The influence of the text is greatly increased by the unscriptural thought that the dying sinner passes into everlasting torture. Those under the spell of that false doctrine cannot be reproved for wishing to escape from its terrifying influence. As the drowning man grasps at a straw, so those whose hopes for their dead are being held up by this error, grasp at the narrative of the thief, and hope that their departed experienced a momentary repentance, said, "Jesus, forgive me," and straightway was carried to Paradise. The absurdity of the proposition is crowded out by the mingling of the hope with their love for the deceased.

Well do we remember conducting a funeral service which was interrupted by the wails of the widow. The husband had been shot by an assassin's bullet in a distant mining region. He had died not being a member of a church, and by no means a saint. The poor widow's wails, we afterward learned, were caused by the thought that not having had a moment's warning, the murdered man had failed to say, "God forgive me," and thus to gain Paradise.

Who can blame the poor woman for the absurdity of her reasoning? Had she not been taught so to think by all the great creeds of Christendom? Had not her husband and she been taking that very chance of having a moment for repentance before expiring? It is a shame that this wrong thought has been so long allowed to keep people back from making their peace with God in earlier life.

Repentance Always Proper, of Course.

Let us not be misunderstood. We would not discourage a death-bed repentance, or any other. We would, however, have all to recognize that there are fixed rules of Divine Justice which forbid us to think that there is a hell full of unfortunates who died suddenly, with no opportunity for repentance; that there is a Heaven full of lucky murderers, thieves and vagabonds, who were carried to glory without any real change of heart, or character, but merely as a reward for momentary prayer. "Whatsoever a man soweth, that shall he also reap." Whoever sows a life of sin and self-indulgence will not reap glory, honor, immortality, but a more depraved disposition than that with which he was born.

The Dying Thief's Prayer.

The supposition that the dying thief asked to go to Heaven with Jesus as a reward for a few kindly words is a mistake. The supposition that Jesus promised that he would go to Heaven that same day is also a mistake. Jesus did not go to Heaven that day. Instead, He went to the Bible Hell—Hades, Sheol, the tomb. He remained dead, St. Peter tells us, until the third day, when God raised Him from the dead by Divine Power. It was after His resurrection on the third day that He appeared to Mary and said, "I have not yet ascended to My Father and your Father, to My God and your God."—John 20:17.

The Bible tells that Paradise was lost through Adam's sin, six thousand years ago; that it is to be restored as a result of Jesus' death; and the time of its restoration will be during the thousand years of Messiah's Kingdom. Since there was no Paradise when Jesus died, He could not have meant that the thief would be there with Him that day. The claim made by Jesus was that He was to be a King. The thieves had heard Pilate's question, "Art Thou a King, then?" They had heard Jesus' reply, that to this end was He born. But He added, "My Kingdom is not of this Age."

The thief caught the thought that the grand, kingly Character beside him was probably the Messiah, the King of Israel. How to explain the circumstances of that dark hour he knew not, but he defended Jesus. Then with a measure of hope he said, "Lord, when Thou comest into Thy Kingdom remember me." In other words, I believe that you are a King, and that somehow you will yet have a Kingdom. I have sufficient faith to ask you to grant a poor thief a blessing when you reach that Kingdom.

Misplacement of Comma by Translators.

Jesus' reply should be carefuly studied. In substance it was, Poor thief, I appreciate your words; and when My Kingdom shall be established, I will remember your kindness and will reward it. Notwithstanding this dark day with its unfavorable setting, I am really a King, and these experiences are necessary for Me, that I may enter into My Kingdom. Thus Jesus said, Be it as you have asked—I will remember you when I come into possession of My Kingdom. "Verily I say unto thee this day, thou shalt be with Me in Paradise."

The difficulty has been with the wrong thought of the translators, and the misplacement of the comma. Punctuation is a modern convenience in all languages. There is none in the original Scriptures. The translators put the comma where they thought it should be, but evidently they made a great mistake. It would be thoroughly inconsistent to say that Jesus went to Paradise, when He had not yet ascended to the Father, and when the promised Paradise is to be established in the earth after the Second Coming of Christ, as a result of His Millennial Reign.—Revelation 21:3-5.

Placing the comma where we have done leaves the passage thoroughly in accord with all the Bible. That passage, properly understood, leaves not a shadow of Scriptural support to the thought that a prayer a moment before death would change the eternal destiny of anybody.

Both Thieves in Bible Hell.

Let us get back to the Bible. Let us get rid of the foolishness of the creeds. Let us remember that a dead man is dead, as the Bible declares. "His sons come to honor, and he knoweth it not; they come to dishonor, but he perceiveth it not of them." "There is neither device nor knowledge nor wisdom in Sheol [Hades, the tomb], whither thou goest"—whither all go.

But nothing in the Bible suggests that man dies in the same sense as the brute. There is no hope for a future life for the brute, but God's Word stands pledged for a future life for humanity. "There shall be a resurrection of the dead, both of the just and of the unjust." "All that are in their graves shall hear the voice of the Son of Man and come forth."

The Bible tells that unless Christ had redeemed the life of mankind by the sacrifice of His own life, there would have been no resurrection of the dead. But from the foundation of the world God purposed a resurrection; and that Jesus should eventually be the Lamb of God, to take away the sin of the world. "As by a man [Adam] came death, by a man [Jesus] comes the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive"—"every man in his own order."—1 Corinthians 15:21-23.

Jesus Himself, we read, was the first to rise from the dead—to be fully released from the power of death. Lazarus, Jairus' daughter, etc., were not resurrected in full, but merely awakened temporarily. They fell asleep in death again, and will have in their own due time the Divinely appointed opportunity for a resurrection.

According to the Bible, the Church will be the next in order, and will have a resurrection to spirit nature, similar to that of Jesus; hence the Apostle's desire to share in Christ's resurrection by having a share in His sacrificial death. "For if we be dead with Him, we shall also live with Him."—2 Timothy 2:11.

Next after the Church will come the resurrection of the Ancient Worthies, of whom John the Baptist was the last. Their resurrection was referred to by St. Paul in Hebrews 11, where he declares that "God has reserved some better thing for us [the Church], that they without us should not be made perfect."

Each in His Own Order.

St. Paul declares that in the resurrection every man will come forth in his own order, or band, or company. When the due time shall come for the awakening of the generation which crucified Jesus, quite probably both the thieves will come forth from death at or about the same time. Both thieves will receive the blessing purchased for them by the Redeemer's death—to be brought to a knowledge of the Truth, to be helped up out of ignorance, superstition, blindness—by rewards, stripes, punishments—if they will, to human perfection, lost in Adam, redeemed by Jesus.

But there will be a difference between the conditions of the two thieves. Both will be in Paradise; for the whole earth is to be a Paradise. The hardened thief may have had a less favorable birth, or a less favorable environment in life. Only the Lord, the great Judge, is able to know how much excuse should be made for him and how much penalty should attach to him.

The penitent thief will be much more favorably conditioned, not merely because he spoke some kindly words to the Master in His hour of tribulation, but especially because those words indicate that his heart was in a more just and tender condition. Additionally we are to remember that the Lord has especially promised that every good deed done to Himself, or any of His followers, shall receive a special reward. Any such sympathy or kindness would imply a condition of heart not far from the Kingdom; hence the promise of a special blessing for such good deeds bespeaks Divine recognition of principle and character.

"There's a Wideness in God's Mercy, Like the Wideness of the Sea."

It seems difficult to many to think of God's having a provision for the majority of our race in the future. Somehow the impression has gone abroad that everlasting destinies are fixed at death. The only text ever quoted in support of this thought is a statement that "where a tree falleth there shall it lie." (Ecclesiastes 11:3.) Sure enough the fallen tree cannot raise itself. And sure enough man, fallen into death, is equally powerless. There he would be forever were it not for the Divine arrangement for his awakening by the Lord Jesus Christ.

Many of us have been too free to believe that the penalty for sin may be entirely escaped by a simple word of prayer, and yet reversely have believed that there could be no forgiveness of sins after death. The only explanation of this persistent thought in the minds of the masses is that they were taught that destinies were fixed at death by the taking of the dying one over to a fiery Hell, or to a blazing Purgatory, or to a blissful Heaven.

After all, in confusion did we not once say that everybody, for a time at least, would be brought out of Heaven, Purgatory and Hell to attend a Judgment scene—quite contrary to reason and the Bible—a Judgment to determine whether any mistake had been made in regard to who had Heaven, who had Hell and who had Purgatory? How foolish we have been—how stupid, how inconsistent, how unscriptural!

"Every Knee Shall Bow."

Now we see that the dead are simply sleeping until the Morning, when all the sleepers will be awakened by Him who died for all. Now we see that no changes take place in the moral status of the dead, nor in the Divine standards. He who forgave us our sins when we confessed them and forsook them is "the same yesterday, to-day and forever," and will be just as ready to forgive the world of mankind, when in due time He shall send them light and they shall believe and repent.

Surely there is no more reason why a sinner could not be forgiven in the future than that a sinner could not be forgiven in the present. When sinners are forgiven now, it does not mean that they obtain full release from some proper penalty for their sins—sickness, sorrow, pain. Nor will the forgiveness of sins in the future Age mean that no stripes will be put upon the transgressors. Jesus distinctly tells us respecting that future Age that then those who have sinned against knowledge, light, will be punished with many stripes, while those who have sinned with less light will be punished with few stripes.—Luke 12:47, 48.

Take for example the son of the widow of Nain, or others of those awakened by our Lord. We know little respecting their relationship to God. This widow's son may have been a good man or a wicked man; but the fact that he had been awakened from the sleep of death by the Master would certainly work no injury to him afterward in the matter of forgiving sins for which he might repent.

God's entire object in providing the Kingdom of Messiah and in restraining Satan and causing the knowledge of God's glory to fill the earth is to give mankind a better opportunity than is now generally enjoyed for repentance and reconciliation with Himself. Now, only the favored few can see, can hear, can understand. Then, all, from the least to the greatest, shall be brought to a knowledge of the Lord and His goodness, and unto Him "every knee shall bow and every tongue confess."

Judgment for a Thousand Years.

Now we see by the light of the Bible that good and bad, civilized and heathen, all go, at death, to the Bible hell—to Sheol, Hades, the tomb. Now we see that all are waiting for the glorious Morning, to be ushered in by the Second Coming of Jesus. Now we see that only the few have yet had the light and blessing which determines their everlasting destiny; that the overcomers of this Gospel Age will be associated with Jesus as spirit beings in the Kingdom, while the overcomers of previous times will be associated with the same Kingdom as its earthly representatives. In their cases only will the Divine judgment have been settled.

The remainder of mankind, dying in more or less ignorance of God and His terms of acceptance of sinners, are to have their judgment, or trial, during the thousand years of Messiah's Kingdom. The willing and obedient shall be blessed and enter into life eternal. The disobedient, wilful sinner will die the Second Death.

More Tolerable for Sodomites.

Jesus, in speaking of that coming Judgment Day of the world, declared that the Sodomites will be there, as well as the people to whom He preached. And significantly He stated that it would be more tolerable for Sodom and Gomorrah in the Day of Judgment than for Chorazin, Bethsaida and Capernaum; for if the Sodomites had been privileged to enjoy the preaching of Jesus they would have repented in sackcloth and ashes.

From the Master's words we thus perceive how serious might be our misjudgments of the hearts of men. The people of Bethsaida, Chorazin and Capernaum were regular attendants of the synagogues—decent people, having a form of godliness, but knowing little or nothing of its power. They will have an opportunity also during the thousand-year Judgment Day of Messiah's Kingdom. If they will, they may then learn the lessons necessary and eventually attain everlasting life. But because of their greater privileges, the blessings they will enjoy in the future will be correspondingly curtailed; and it will be more tolerable for Sodom than for them.

SALVATION UNIVERSAL AND YET LIMITED.

"Who will have all men to be saved, and to come unto the knowledge of the Truth."—1 TIMOTHY 2:4.

WHILE this Scripture teaches a universal salvation, yet there are other Scriptures which speak of the ultimate destruction of a certain class. In seeking to harmonize these Scriptures we note that there are various salvations. For illustration: A man might be saved from a burning building in the morning, and in the afternoon from drowning in a pond of water. The next day he might be saved from financial disaster, from bankruptcy, and later from something else.

There is one general trouble in the human family. The whole human race were sold under Sin. St. Paul, writing on this subject, says: "By one man's disobedience Sin entered into the world and Death by Sin; and so Death passed upon all men, because all are sinners." This, then is the great disaster. The Scriptures tell us that God has provided Jesus to be a Life-giver to all mankind, and that He died, the Just for the unjust. "Since by man came death, by man comes also the resurrection of the dead." "The hour is coming when the dead shall hear the voice of the Son of God; and they that hear shall live. . . . The hour is coming when all that are in the graves shall hear His voice and shall come forth." (John 5:25, 28, 29, R. V.) This awakening from death is what the Apostle had in mind, evidently, when he said that God is "the Savior of all men."

But if we should imagine the whole human family brought back to the same condition in which Adam was, it would not necessarily mean everlasting life. Adam was perfect, yet he fell into death; and his race, when fully recovered from the penalty, will be placed on trial as was he. And any one who will then be disobedient to God will not be granted everlasting life. The Scriptures show us that Christ, having redeemed the world, will at the beginning of the Milliennial Age establish His Mediatorial Kingdom, which will be for the very purpose of liberating man from the bondage of Sin and Death. Then whoever chooses Sin will be choosing the wages of Sin—death. And whoever chooses *righteousness* will be choosing the reward that goes with it—everlasting life. Each will be granted the opportunity of everlasting life, because saved by Christ from the condemnation upon Adam. But first he must be set free before having either a punishment of everlasting death, or a reward of everlasting life.

God "will have *all men* to be saved (recovered, out of the death-state, the tomb), and to come to an accurate knowledge of the Truth; for there is one God, and one Mediator between God and men; namely, the Man Christ Jesus, who gave Himself a Ransom (corresponding price) for all, to be testified in due time." The due time for the world in general, here spoken of, will be during Messiah's Reign. The knowledge of the Lord will cover the whole earth as the waters cover the great deep. But there is in this Age a class being specially blessed—"Blessed are *your* eyes, for they *see;* and *your* ears, for they *hear*." Having this blessing now, these have the gracious opportunity of attaining joint-heirship with our Lord in glory, honor and immortality—the Divine nature.

What Say the Scriptures About SHEOL—HADES—HELL?

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Religious and Scientific Gleanings.

BRYAN ON THE BIBLE.

"Judged by human standards man is far better prepared to write a Bible now than when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race; they lived among the hills of Palestine in a territory scarcely larger than one of our counties. They did not have printing presses and they lacked the learning of our schools; they had not great libraries to consult, no steamboats to carry them around the world and make them acquainted with the various centers of civilization; they had no telegraph wires to bring them news from the ends of the earth and no newspapers to spread before them each morning the doings of the day before. From what a scantily supplied storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command today! And yet, these Bible characters grapple with every problem that confronts mankind from the creation of the world to eternal life beyond the grave.

"None but divinely appointed men, with their limited opportunities and facilities and the lack of knowledge of other people, could have written a work that all the philosophers of the world today, with millions of books to cultivate their minds and telegraph wires that keep them in touch with the pulse of all mankind, could not approach in logic, reasoning, example and precept."—William J. Bryan.

HEART AND STOMACH WORK IN GLASS JARS.

A heart, stomach and kidneys, transferred from the casement of flesh to glass jars in his laboratory by Dr. Alexis Carrel, of the Rockefeller Institute, are now performing their normal functions. This startling announcement was made by Dr. Carrel himself to a group of scientists who listened breathlessly to his account of his latest achievement.

Dr. Carrel has kept a heart, taken from its body, alive for 104 days. His success with this experiment strengthened his belief, he said, that the stomach and other vital organs of animals could be transferred from one body to another without cessation of their normal functions. He experimented with a heart, stomach and kidneys and told the scientists:

"The heart is beating, the stomach is digesting and the kidneys performing their functions as well as ever, while the body that contained them is long since dead."—*New York American.*

BATTLE OF ARMAGEDDON.

At an inter-denominational meeting in New York City recently, the Rev. Charles Jefferson gave expression to these fitting words:

"In every capital of Europe you see the gleam of the bayonet and hear the tramp of armed men getting ready for the battle that is coming," said Dr. Jefferson. "In the air you see a fleet of ships in which men are practising with bombs that they may send cities to destruction.

"We preachers have not done much, but we must do something. We can denounce the present system of maintaining great engines of war. We can insist that our diplomats be men of peace. We can insist that our government work for peace. We ought to make the idea of war incredible. When we cease believing in war we will have peace."

Scientists of Denver are making a study of the three-year-old son of an Italian washerwoman and a Spanish laborer. The boy is regarded as an infant prodigy. He not only knows his alphabet and can write it, but speaks English, Italian and Spanish. He sings remarkably well, dances and plays on four stringed instruments. The physicians declare that the child is normal, but possesses the most wonderful intelligence they have ever encountered in one so young.

THE CHIEF CAUSE OF CRIMINALITY.

"I was shapen in iniquity; and in sin did my mother conceive me."—PSALM 51:5.

DIAGNOSIS is valuable in the attempted cure of any malady. This is as true of sin-sickness, depravity, as of any other ailment of humanity. The better we understand the origin of sin and the methods of its operation in ourselves and in others, the more successful we shall be in combating it. We must know what helps to feed the ailment and what tends to destroy it.

Our forefathers erred, evidently, in their declaration of total depravity. None of us ever met a human being entirely depraved—entirely devoid of sympathy for righteousness and truth—dead to all good influences. Experience, however, does corroborate the Bible statement that "there is none righteous, no, not one"—all are sinners. Moreover, the Bible goes to the root of the matter; and experience corroborates its statement in our text—that we and all humanity were born in a state of sin, with the predilection or inclination toward sin.

We are not, however, to conclude that God made us sinners; for the Bible contradicts this thought, and assures us that "all His work is perfect." According to the Bible, we received our lives from our parents; and they theirs from their parents; and so on back to Father Adam. The Bible tells us that our first parents sinned, and came under the Divine sentence of death; and that this meant mental and moral, as well as physical, degeneracy. The Apostle declares, "By one man's disobedience sin entered into the world, and death by sin."—Romans 5:12.

This curse of death which came upon the race, and which affects us from the moment of birth, is a terrible blight. Even though it is much more reasonable than the curse declared by our mistaken creeds—the curse of eternal torment—nevertheless the curse of God is sufficiently terrible, and world-wide. The penalty, "Dying, thou shalt die," is, however, much less horrible than if it had read, "Living, thou shalt live in eternal torment."

When, therefore, we find in ourselves and others wayward, sinful tendencies, we reflect that these are evidences of the fall, the curse, and that all who are under such influences are to be pitied. True pity, however, must not be in sympathy with sin, but with the sinner, who is handicapped by the predisposition to sin. Sin calls for radical measures for its extermination for the release of the sinner; but our best efforts for them and for others will be attained through a knowledge of the facts, and through the exercise of proper sympathy. There are probably more people injured through lack of sympathetic help than are helped by the administration of cold-blooded justice without tenderness or sympathy. We have been slow to learn this lesson.

Parental Sympathy Needed.

Undoubtedly as human sympathy expands through a knowledge of the facts, both parents and children will be blessed by that increase of knowledge. Parents need to learn that their own mental moods and sympathies with right or wrong serve to stamp, to birth-mark their children, either favorably or unfavorably. The parents of a vicious child should reflect that they had much to do with that viciousness. Properly informed and right-willed, they might have produced the child with a much more favorable organism. It requires a great deal of training to work out of the child's disposition that which was inbred at its birth. Indeed, the probability is that only a small portion of it will ever be eradicated in this life.

We are not forgetting the Scripture which says, "Who can bring a clean thing out of an unclean?" We remember this, and merely suggest that the imperfect sinner-child, shapen in iniquity and conceived in sin, may have *more* or *less* of sinful disposition. We are suggesting that a weighty responsibility rests upon parents in respect to the prenatal influences exercised, as well as to their parental obligations after their children are born.

With what care, what loyalty to God and righteousness, what desire to maintain purity of heart and loveliness of character, the procreative powers should be exercised! With what care the father should surround the mother with every good influence helpful to her mental serenity, joy, peace, justice, reverence, love, during the period of gestation! What noble characters might thus be born into the world, even though still imperfect, sin-stained! What a different world in many respects we might be living in to-day if parents had recognized these principles and felt their responsibilities and lived up to them! Thank God, death does not end all! and the lessons now being learned through disappointments and tears will, we believe, in many instances prove profitable in the great Hereafter.

"Brethren What Shall We Do?"

This was the question asked of the Apostle Peter by those who heard him preach and learned that we were sinners under condemnation. We should discern that the question is not, What shall we do to escape damnation, or condemnation? We were born in damnation, condemned to death as unworthy of life. The Divine decree is that no sinner may have everlasting life. It is a gift of God, designed, not for sinners, but for those who are perfect, sinless. Adam was condemned to death as soon as he became a transgressor; and all of his children were born in the same condemned condition. Condemnation passed upon all men because all are sinners. All are imperfect, fallen. Our text tells us that they were born in this fallen, disapproved or condemned condition.

The question with us, then, is not, What shall we do to escape coming under condemnation? for the whole world is condemned already. (John 3:18.) The question is, How shall we, who are already condemned of God as unworthy of everlasting life, get free from that condition in which we were born and get back into that condition of perfection which God will approve, in which we shall be accounted worthy of everlasting life?

The Bible answers our question. It tells us that God has had compassion upon our race and has provided the Savior. It explains that for God to be just and yet grant forgiveness to the sinner requires that One shall pay substitutionally the penalty originally pronounced against Father Adam. This being effected, the Redeemer will have the right to restore to perfection Adam and all his posterity desirous of returning to God.

The Message respecting this merciful arrangement is called the Gospel—the Good Tidings that there is a way of return from sin to holiness and from condemnation to death back to justification of life.

"Times of Restitution."

As we have seen, the thing needful for all who desire to return to God's favor is that they may be restored to that condition of physical perfection in which Adam was before he sinned. When thus restored, they will have the same opportunity of demonstrating loyalty to God that Adam had at first. If they, when recovered, stand the tests of loyalty and obedience, they shall receive God's gift of everlasting life. And they shall receive it through Jesus Christ; for the way was opened up by His sacrificial death, "the Just for the unjust," and their salvation accomplished by His work of Restitution.—1 Peter 3:18.

Not until recently have Bible students discerned how far our forefathers have been confused in respect to the Divine Plan—through neglect of the Bible for 1,400 years. They now see that Jesus and the Apostles and Prophets taught that God's great time for dealing with the world is yet future—under Messiah's Kingdom. The thousand years in which that Kingdom shall rule the world, restraining sin, chastising sinners and helping the willing and obedient back to perfection, is called by St. Peter "Times of Restitution of all things, which God hath spoken by all His holy Prophets."—Acts 3:21.

The restitutionary work of those thousand years will be accomplished by the power of Messiah's Kingdom, and the Elect Church of this Gospel Age will be associated with the Redeemer in His Throne and in the great work of restoring the obedient of mankind to perfection. This thousand years is also called the time of the world's resurrection or raising up—*anastasis.* Bible students now discern that the word *resurrection* in the Greek signifies more than merely the awakening from death. It signifies the lifting up of the individuals to human perfection—to that which was lost by Adam and redeemed by Jesus' death.

During those Times of Restitution Satan is to be bound, that he may no longer deceive humanity as he has been doing with false doctrines, putting light for darkness and darkness for light. On the contrary, the time when he, the Prince of Darkness, is cast down from influence amongst men will be the time when Christ and His Bride, the Church, will become the Sun of Righteousness to the world and scatter all its ignorance and superstition. (Matthew 13:43.) Respecting that time the Bible assures us that all the sin-blinded eyes shall be opened, and all the sin-deaf ears shall be unstopped, and the true Message of God's Love shall be made known, and "the knowledge of the glory of the Lord shall fill the whole earth."

God's Dealing with the Church.

God has a special plan and a special salvation for the Church. He desires that the Church shall consist of a very special class. He has issued a special call therefor, and has prescribed special terms or conditions for members of this class.

All who will be accepted as members of the Bride, the Lamb's Wife, must have the same spirit, mind or disposition that Jesus had. Did He delight to do the Father's will? So must these. Was He willing to be obedient to the Father's will to the extent of sacrificing earthly pleasures and advantages? and to the extent of death? So must His followers walk in His steps, as He has set them an example, looking unto Jesus, the Author and Finisher of their faith. The invitation to those is that if they suffer with Christ they may also reign with Him, share His nature and glory and honor. They are advised from the first that the footsteps of Jesus are the way of the Cross.

These disciples of Jesus in the present Age are figuratively styled "soldiers of the Cross," and Jesus is declared to be the Captain of their salvation, leading them through victories to glory. Their battle in some respects is the same as the world will have in the next Age, only more intense, more concentrated. The world will have a thousand years in which to fight and win. The battle of the Church as a whole is more than eighteen centuries long; but each individual share is much shorter. The coming Age will be the world's time for gaining a victory and escaping from the condemnation, the imperfection, that came upon all the race through Adam's sin.

Children of Wrath as Others.

We are not to think of those whom God accepts as the Church as being different by nature from the remainder of mankind. On the contrary, we are particularly informed that we were *born* "children of wrath, even as others." But this special class get free from the condemnation, or damnation, that came upon the race through Adam in a different way from that of the world in the next Age. They first exercise faith in God's promises and in Jesus as the Redeemer. They realize *by faith* that the merit of His death is the basis of deliverance from the damnation, or condemnation, passed upon all and of reconciliation with God

(*Continued on page 2.*)

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PREPARING TO RESTORE TEMPLE OF SOLOMON.

The Jews are preparing to restore the temple of Solomon. The whole world is being stirred by a startling movement of the Jews toward their homeland. Ten years ago there were only 1,000 Jews in the city of Jerusalem; there are now 100,000. More than 200,000 Jews are found in the colonies recently established in Palestine. These are proving successful; good crops are being raised.

More than $20,000,000 is being invested in railroads. Within the next few months Jerusalem will have become a city of electricity; rails are being laid for electric cars. The Jews have $5,000,000 in a Jerusalem bank. They have purchased a large amount of land.

Until forty years ago the land of Palestine was arid. There were few inhabitants. There is a prophecy which reads, "In the last days I will pour out upon you again the latter rains." Rain has come in abundance in the last few years; Palestine again blossoms; 10,000 olive trees have been planted in Samaria.

It is believed that Jerusalem will become as of old the market-place of the Orient, and that Palestine will again "flow with milk and honey."—*Philadelphia Evening Times.*

"SEA AND WAVES ROARING."

"One of the greatest demonstrations in the history of organized labor was held recently in Hyde Park, London. Fifty thousand sympathizers rallied in support of the nine labor leaders deported from Africa, while the merely curious swelled the crowd to more than 100,000.

"It was a scene of the utmost picturesqueness and impressiveness as, with splendid teamwork, the deported nine rose simultaneously on their respective platforms and a thousand brightly colored banners were raised aloft and shaken, as if in defiance of Botha and the South African Government, while the huge assemblage sang 'The Red Flag' and gave the exiles a tremendous welcome.

"Commenting upon the Hyde Park demonstration, *The Daily News* says: 'It is certain that none of the political parties has any idea of the magnitude of the storm brewing. This is not an ordinary labor agitation. What the man in the crowd feels, perhaps, rather than thinks or says, is that in their dealings with the deported nine Gen. Smuts and his colleagues struck a blow, not at trades unionism only, but at the very heart of civilized democracy.

"'The popular instinct is right, as it is apt to be on these matters of life and death. It remains to be seen whether it has the steadiness to make its irresistible weight felt or whether it will dissipate itself for lack of direction, in futile, inarticulate mutterings.'"—*New York Times.*

THIS IS MAN.

An average man of 150 pounds contains the constituents found in 1,200 eggs. There is enough gas in him to fill a gasometer of 3,649 cubic feet. He contains enough iron to make four tenpenny nails. His fat would make 75 candles and a good-sized cake of soap. His phosphate contents would make 8,064 boxes of matches. There is enough hydrogen in him in combination to fill a balloon and carry him above the clouds. The remaining constituents of a man would yield, if utilized, six teaspoonfuls of salt, a bowl of sugar and ten gallons of water.

A man has 500 muscles, 1,000,000,000 cells, 200 different bones, four gallons of blood, several hundred feet of arteries and veins, more than 25 feet of intestines and millions of pores. His heart weighs from 8 to 12 ounces, its capacity from 4 to 6 ounces in each ventricle, and its size is 5 by 3½ by 2½ inches. It is a hollow, muscular organ, and pumps 22½ pounds of blood every minute. In 24 hours the heart pumps 16 tons. It beats about 72 times a minute. In one year an average man's heart pumps 11,680,000 pounds of blood. The heart is a willing slave, but it sometimes strikes—and it always wins.—*Practical Druggist.*

What Say the Scriptures About SHEOL—HADES—HELL?

A very interesting pamphlet, explaining every verse in the Bible in which the word Hell is found, will be sent on postal-card request, free. Address, Bible & Tract Society, Brooklyn, N. Y.

THE CHIEF CAUSE OF CRIMINALITY.

(*Continued from 1st page, 4th column.*)

and restitution to perfection and attainment of everlasting life.

The Kingdom of Messiah, through which these blessings are to be extended to mankind, having not yet been established, these believers cannot get these blessings. However, to them comes a special message or invitation to become members of the Kingdom class—"heirs of God and joint-heirs with Jesus Christ" their Lord; "if so be that they will suffer with Him, that they may be also glorified together" and share the Kingdom.—Romans 8:17; 2 Timothy 2:12.

Charmed with the prospect, these are not daunted by the trials and difficulties of the way, especially when they hear the Redeemer's Word encouraging them, saying, "Fear not, I have overcome the world." "Greater is He that is on your part than all they that be against you." "My strength is made perfect in your weakness." "All things shall work together for good to them that love God—to the called according to His purpose."

Thus encouraged, these believers make a full consecration of themselves to God and His service, realizing and confessing their own imperfection and insufficiency, and pledging themselves to fight a good fight against sin in every form under the captaincy of Jesus. Jesus becomes the Advocate of all who come unto the Father through Him during this Age. He supplements their sacrifice in such a manner as to make it perfect—holy and acceptable to God. (Romans 12:1.) They give their wills, and resign all earthly interests and rights. He adds to their sacrifice all those Restitution qualities which would be theirs in due time under the Kingdom. Thus they stand complete in Him.

When the Father accepts these by the begetting of His Holy Spirit they become His children, His saints, "heirs of God and joint-heirs with Jesus Christ" to "the inheritance incorruptible and undefiled, reserved in Heaven" for them.—1 Peter 1:3, 5.

Then the Fight Begins.

Every battle against sin is a good fight—whether it be the battling of the world during the Times of Restitution or the battling of the Church during this Age. But because God designs to give the Church a higher nature, a greater salvation, therefore He requires of every member of it a special demonstration of love and loyalty. And who will say that this is not a reasonable requirement of these sons?

These spirit-begotten sons are all alike in the sense that they have one mind, one spirit, one disposition—the Spirit of Christ, the spirit of holiness, the spirit of loyalty to God. But these are all distinctly different as respects their flesh. All are imperfect, but some more and some less so. Some are more and some less educated; some more and some less wise; some more and some less talented. But the tests are all under Divine supervision. The Lord sees to it that each shall be thoroughly tested. Each must have trials, difficulties, besetments, from the world, the Adversary and his own flesh. Each must personally demonstrate his loyalty to the principles for which Christ died—the principles of righteousness.

The chief lessons for all of these sons of God to learn are:

(1) Faith in God—full trust in Him and His providences.

(2) Loyalty to Him—to the principles of His Government, and to all those whom He has accepted as sons.

(3) They must all possess in large degree God's own Spirit of love, kindness, gentleness and mercy, as well as of the Truth.

They will not, however, be judged holy according to the flesh. Rather, judgment, or decision, in their cases will be rendered according to the spirit, the intention, the will. They will be rewarded for what they have endeavored to do and have striven to do in harmony with the Divine will rather than according to the success they have attained.

WHY JESUS DIED FOR SINNERS.

"In due time Christ died for the ungodly."—ROMANS 5:6.

WHILE the Bible everywhere declares the importance of the death of Jesus, Christian people in recent times seem to be perplexed upon the subject. Some dispute the Bible statement of the necessity for Jesus' death, and claim that His life was no different from that of other men, and His death was no different from that of others. Some claim that Jesus came into the world, and passed through various trying experiences, not in order to redeem mankind from anything, but in order to show His followers how they should live and die for a good cause. Others in bewilderment declare that they see no relationship between Jesus' death and what they have been taught is the penalty for sin; namely, eternal torment.

In general, there is confusion upon the subject, and only those who get the proper Scriptural focus on the question of why Christ died can be mentally at rest, and able to enter sympathetically into the various features of the great Plan of God, of which the death of Jesus for human redemption is a part.

We protest against the too common practise of accepting a portion of the Bible, and rejecting the remainder. Any man wise enough to criticise the inspired Word should be accepted as an inspired authority capable of writing a better statement of the Divine Plan. For our part, we believe that the Holy Scriptures, as St. Paul declares, were written aforetime by holy men for the admonition of the Church. We believe that this was done because God wished His people to understand His Divine purposes and arrangements, and sympathetically to enjoy them and co-operate in their fulfilment. We should hold fast "the faith once delivered to the saints," and should not allow our own wisdom or the wisdom of other men to make the Word of God of none effect. We remind our readers how Jesus reproved the Pharisees for neglect of God's Word and for taking instead of it the traditions of men.—Mark 7:6-8.

However, our English Bible does not profess to be the Word of God, but merely a translation of it. If, therefore, we find some passages of Scripture which have been mistranslated, and thus misrepresent the original Scriptures, we should make haste to correct these, and to admit that the translations were not inspired. Additionally, we remind that all old manuscripts show that during the long period of eighteen centuries errors crept in—additions to the words of Jesus and the Apostles. At the time of the preparation of our Common Version English Bible the number of Greek manuscripts was only seven, whereas now there are several hundreds. Three of them in particular are very old—the Sinaitic, the Vatican 1209, and the Alexandrian.

The people of God are to so hunger and thirst for their Heavenly Father's words that they will spare no pains to know exactly what He said to them and what He did not say, and to base their faith upon the living Word, which surely will abide forever. So doing, the Bible becomes more beautiful and more reverenced by Bible students every day.

There is no dispute among the various orthodox creeds that there was a penalty against mankind which needed to be met, before the Divine blessing could come to any of our race. These creeds all agree that Adam, the father of the race, was created perfect, in the image, in the moral likeness, of his Maker, but that he sinned, and came under a penalty, or curse, on account of sin. Hence all of his race, inheriting life from him, shared his weaknesses and his condemnation to death.

God, having sentenced man to death as unworthy of life, could not consistently have any dealings with him, while still condemned. Hence God's provision that Jesus as the Son of God should recover Adam and his race from the sentence of death—in order that all might have an opportunity to return to harmony with God, and thus to everlasting life.

This is clearly set forth in both the Old Testament and the New. If we would forget our creeds and rid our minds of the false theories which they inculcate, these Scriptures would now guide us without difficulty. Christendom is handicapped by the creeds of the Dark Ages, which confuse us. On this subject, for instance, of Christ's redeeming work, we are met with the proposition of the creeds that the curse of God against our race is eternal torture in some far-off place, we know not where—possibly within the earth.

The misconceptions of our forefathers on the subject of punishment for sin were built upon mistranslations or statements meant to be understod symbolically. For instance, we read of our Lord, "He opened His mouth in parables and dark sayings." When our Lord illustrated the utter destruction of the finally incorrigible by the destruction of the offal of Jerusalem, cast into the Gehenna fire outside of the city wall, it was not torment that He taught, but annihilation. Nothing was tormented in the fire of the valley of Hinnom. In the Book of Revelation, wholly symbolical, the plain statement is made that the lake of fire represents the Second Death.

"The Wages of Sin Is Death."

Most emphatically the Bible declares the wages of sin to be death—not torment. And lest any one should think of this as merely meaning the death of the body, while the soul continues to live, the Scriptures expressly state more than once that the death of the soul is meant. "The soul that sinneth it shall die." "God is able to destroy both soul and body" in Gehenna, the Second Death. The penalty against Adam, "Dying, thou shalt die," signifies the death of his soul, his entire being. Under that sentence, unless redeemed, Adam and his race would have no future life.

But God from the very beginning purposed to redeem man from this death sentence. In due time He sent forth His Son to pay man's redemption price. Jesus' redemptive work will restore man's soul from the power of the tomb, by a resurrection of the dead. Therefore, even before Jesus had died for our sins, He said, to some of the people, "Fear not them which can kill the body," and thus take from you all that remains of the present Adamic life. Fear God, with whom are the issues of the future life, for He is able to destroy not merely the temporary life of the present time, but also your prospective life, which He purposes to secure for you through the Redeemer's sacrifice, and by the resurrection from the dead.

We see, then, that God rested every feature of His Plan for mankind upon the great work which from the beginning He intended Jesus should accomplish for our race. St. Paul expresses this in a few words, saying, "As by a man came death [not eternal torment], by a man also comes the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive, every man in his own order." The first order, or resurrection, is that of The Christ, Head and Body, to glory, honor, immortality, on the Divine plane of being. Search carefully the Old Testament Scriptures—every word of God through Moses and the Prophets—and we find not a hint of any other penalty for sin than this death penalty.

What the Death Penalty Includes.

Many fail to grasp the full import of the death penalty. It includes not only the final act of dying, but all the steps leading thereto. Had there been no sin and no sin penalty, there would have been no dying process—no aches, no pain, no sighing nor crying, nor dying.

Man lived in Eden as happily as angels live in their Heavenly home on the spirit plane, for he is an earthly being, adapted only to earthly conditions. Besides, had it not been for sin, God would not have permitted the curse, nor brought thorns, thistles, storms, cyclones, drouth and deluges, which in death-dealing power have been permitted to come to man, because he is a convict. He is already under sentence of death.

The favors that God has promised to him through Christ will come in their due season. They will make earth a Paradise Garden, with nothing to hurt or destroy. The Divine blessing will bring to all mankind the opportunity to return to the image and likeness of God, and to everlasting life, under the New Covenant.

Another of Our Difficulties.

An additional difficulty under which we labored as Bible students in the past is that we confused the special work of this Gospel Age with the general work of the next Age. God's provision, through the death of Christ, for rolling away the curse of sin and death from mankind applies to the next Age, and not to the present Age. When His due time shall arrive, everything will be in readiness for the great work which He has promised shall be satisfactorily consummated. Divine Wisdom, backed by Divine Power, will establish Messiah's Kingdom in power and great glory, bind Satan, break the shackles of ignorance, error and sin, and set humanity free from the slavery of sin and death, under which it has rested for six thousand years.

This great work is spoken of in two different ways: (1) It will be a time for overthrowing and breaking down the powers of sin, darkness and evil. (2) It will be a time for uplifting mankind to the original Divine image in which Adam was created.

As the entire reign of sin and death came, through Adam's disobedience, upon the whole world, so the entire release from the curse will come to every member of the race, through Jesus. The broad basis for this work has already been laid in the death of Jesus. "Christ died for our sins, according to the Scriptures." (1 Corinthians 15:3.) Jesus Christ, by the grace of God, tasted death for every man. "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—1 John 2:2.

As all the race were involved in the death sentence, the one redemptive work was necessary for the releasing of all. In God's arrangement He has divided the redeemed into two great classes, both of which will attain everlasting life. But one class will receive it on the spiritual, or Heavenly, plane, while the other will get it on the earthly plane. This does not signify universalism, for while these two classes are to be saved, the Bible distinctly tells of some who will receive the grace of God in vain, and die the Second Death.—Revelation 21:8.

From this viewpoint, note the force of the Apostle's words: "The wages of sin

is death, but the gift of God is eternal life, through Jesus Christ our Lord." (Romans 6:23.) The death sentence passed upon all through one man, Adam. The gift of God is to come to all humanity through the second Adam, the Lord.

The Riches of God's Grace.

Our Great Creator is rich in grace, the Apostle tells us. He not only purposed to recover mankind from the disadvantages of the fall, but additionally took advantage of the circumstances connected with the permission of sin to give an especial opportunity to any of the sinners to manifest, if they would, special loyalty to Himself. God might have placed a different penalty against sin. He might have excluded our first parents from Eden for a year and then have returned them, or He might have simply banished the race from Eden, and have allowed all to live without sentence of death against us. Had He done so, Jesus would not have needed to die for man's redemption. Because the sentence of death had been imposed, however, it must be canceled before the race could be restored to perfection and to God's favor.

It is evident, then, that God wished to have the death penalty upon our race, so as to make necessary the death of His Son. This, in turn, meant that the Father invited the Son to become man's Redeemer, and that the Son accepted the offer, and came into this world for that very purpose. This implied that the Father would reward Him with a high exaltation, in recognition of His loyalty and obedience unto death, even the death of the cross. Thus Jesus suffered for our sins, and entered into His glory.

GOOD SEED IN THE GOOD SOIL.

"Hear ye therefore the parable of the sower."—MATTHEW 13:18.

THE WORDS "hear ye" in our text have the sense of "understand ye." The disciples, along with the multitude, had already heard the Parable of the Sower who sowed good seed only, some of which fell by the wayside and was devoured by the fowl; some fell on stony ground and was thrifty for a time, but was soon scorched by the sun because of insufficiency of depth of earth; some fell on good, rich ground that was infested by thorns, which choked it, and some fell on good ground and brought forth variously, some thirty and some sixty and some a hundred fold.

The disciples wondered why the Lord spoke in parables, which neither they nor the multitude understood, and on this occasion they asked, specially, why this was so, and also to be given an explanation of the parble. Our Lord pointed out that in thus doing He was fulfilling prophecy, and for a purpose. The purpose was that those in the right condition of heart who would earnestly seek might receive the instruction, while others, indifferent, careless, would be left in ignorance.

This method would best serve the Divine Plan, which would be beneficial only to those in the right attitude of heart and might be misused of others, and thus the Divine purposes be interfered with. For instance, if the masses of the Jews had heard, understood, comprehended, our Lord's teachings, "they would not have crucified the Lord of Glory," as St. Peter declares; and since it was a part of the Divine Purpose that our Lord should be crucified, it was expedient that the masses and their rulers should be left in ignorance and that only those whom the Lord is specially calling should be able to understand His teachings.

The same principle holds good today. As the Apostle explains: "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." But as our Lord was willing to explain His parables to His consecrated followers so that they might be informed and strengthened and guided by the Wisdom from on high, so the Apostle informs us it is today—that the Spirit-begotten ones of the Lord's people may, can, must understand the deep things of God to be properly instructed and "thoroughly furnished unto every good word and work." —2 Timothy 3:17.

Hence, as our Lord said to the disciples, "To you it is given to know the mysteries of the Kingdom of God, but to all the outsiders these things are spoken in parables and dark sayings, that, seeing, they see not and, hearing, they hear not, neither do they understand." Similarly the Apostle declares that the natural man, not begotten of the Spirit, cannot know of the deep things of God, yet the "little flock" of spirit-begotten ones may know, will know. He declares: "But God has revealed these things unto us by His Spirit, which searcheth all things, yea, the deep things of God."—1 Cor. 2:10, 14.

The Word of the Kingdom.

Explaining the parable our Lord declares: "When anyone heareth the Word of the Kingdom and understandeth it not then cometh the wicked one and catcheth away that which was sown in his heart. This is he which received seed by the wayside." Several items here demand attention. First of all, the kind of seed. Next, that was expressly stated that it was "the Word of the Kingdom," the Gospel of the Kingdom. Apparently very few Christian people have much knowledge of the Kingdom. They have not received the Word of the Kingdom properly. Instead, they receive through the traditions of men the word of eternal torment, the message that nearly all mankind are bound for eternal woe or for a purgatorial experience, which only a very few might hope to escape—the saintly. We should note well that nearly all of the Lord's parables and teachings related to the Kingdom, for which He taught us to pray, "Thy Kingdom come, Thy will be done on earth as it is done in heaven."

When He sent forth His disciples into every city it was with the Message, "The Kingdom of God is at hand." When the Jews failed to receive Him, He informed them that they were rejecting the Kingdom of God, as had been foretold by the Prophets. And He told them that "the Kingdom should be taken from them and given to a nation bringing forth the fruits thereof." (Matthew 21:43.) We remember the particular day when the Kingdom was taken from them—just five days before our Lord's crucifixion, when, riding upon the ass, He declared, "O, Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." (Matthew 23:37.) This was the house of Moses, the house of servants. Our Lord gave them the first opportunity to become the sons of God and to be associates with Himself as the Great King, to sit with Him in His Throne and to exercise the foretold Millennial Kingdom-powers for the blessing of all the families of the earth.—Revelation 3:21.

But they were not worthy as a whole, and hence were rejected as a nation and ceased to be God's special people for a time. Nevertheless, among them were found a "little flock" of "Israelites indeed," who were accepted as the nucleus of the Kingdom class. To this nucleus the Lord has been adding, throughout this Gospel Age, "elect" ones out of all nations —chosen and accepted because of their faith, love and obedience. With the completion of this election the present Age will end and the Church of Christ, which has suffered with the Master throughout this Age, will be glorified with Him in the First Resurrection. Then the Kingdom class will be complete and be granted real power and authority for the ruling, blessing and uplifting of mankind out of present degradation, sin and death—by restitution bringing the willing and obedient back to the likeness of God, in which Father Adam was created, and utterly destroying the disobedient in the Second Death.—Acts 3:23.

The word of the Kingdom, therefore, is the Message which has been going forth since our Lord's First Advent—the information that God has appointed Christ to be the Great King to bless and restore the world and that He is now seeking a "little flock" to be His associates in that work, otherwise sometimes called the "Bride," the "Lamb's Wife"—at other times styled "the Royal Priesthood." This Word or Message has not been generally proclaimed throughout the world until the nineteenth century. For a long time it was mainly confined to the few nations contiguous to Palestine, where the light of the Gospel first went forth. But the Lord purposed that it should be presented to all nations in order that all might be represented in this Kingdom class still being selected. Hence, during the past century He not only awakened a missionary spirit among His people to carry the Message everywhere, but He provided printing presses and Bible societies and railroads and steamships and mail services that now the Gospel message should be carried to all people. And thus it has reached every nation. It has not converted the nations; it was not so intended. The purpose was to gather out of them a "Little Flock" to be joint-heirs with Christ in the Kingdom.

The Wayside Hearer.

Alas! the wayside hearer represents the vast majority of our race who have no ear to hear the Glorious Message as it is now going forth. We blame them not. The Lord blames them not. It was not their fault, perhaps, that their minds were so downtrodden with ignorance and superstition that the Message of the Kingdom could find no lodgment in their hearts and in their minds. Hearing with the outward ear, the Truth is incomprehensible to them. They were under the Adversary's power, too, and he soon caused them to forget what they had heard but not understood. This is his constant policy; as the Apostle declares, "The god of this world hath blinded the minds of them which believe not." (2 Corinthians 4:4.) Their minds are closed to the Message that is now going forth.

Thank God! They are not to be sent to eternal torment because they have been thus blinded of the Adversary and unable to receive the Message now promulgated. Praise be to God that after the present Message shall have served its purpose in gathering the "elect" for the Kingdom, Satan shall be bound to deceive the poor world no more and the Message of God's grace in Christ will be known to every creature! The Divine assurance is that then "all the blind eyes shall be opened and all the deaf ears unstopped." And "the knowledge of the Lord shall cover the earth as the waters cover the great deep." And "there will be no need to say to our neighbor, Know thou the Lord, For all shall know Him, from the least to the greatest."

Stony Ground Hearers.

There are well-meaning people, "good people," who are very shallow—well-intentioned, but they have not deep, strong characters. When God's Truth reaches these they can appreciate it and they receive it with joy and start in the good way with zeal, but they are not the kind that the Lord wants in this special election. He will want them and all during the Millennial Age, but now He is seeking a special class for which these are not fit. Their unfitness is shown by the fact that they are not producing the fruits of the Spirit. Persecution withers them. They are not strong characters. They will be passed by as non-elect; but, thank God, they will not be tortured, but reserved for the Messianic Reign, when the influences of the Kingdom will be quite sufficient to deal with their case and to give them strength of character and to take away the unfavorable, stony condition which now hinders fruitage!

Good Seed in Thorny Ground.

It requires good soil to produce thorns, but when the good seed was sown upon that soil and both sprang up together, the thorns choked the wheat. It sapped the nourishment of the soil to itself and the wheat was choked. Perhaps all of us have heard these thorns compared to the attractions of the theater, the gaming table, sports, novels, etc.—that these as thorns beset the Christian way and tend to choke the development of the fruits of the Spirit. But is this the proper interpretation? Is it true that the danger of the Christian lies along these lines? It seems to us that there are nominal Christians who might be beset by such matters, but that the higher thought is that the true Christian, begotten of the Holy Spirit, is out of sympathy with such things and that they have no place in his heart.

Thus the Apostle declares of such: "Old things are passed away; behold, all things are become new," and "The things that I once hated I now love, and the things that I once loved I now hate."

A brother in the Lord, who but recently made a full consecration of himself, remarked to us recently: "It seems so strange, Brother Russell, the wonderful change that has come over my life. A year ago I was wildly excited over baseball. It occupied much of my thought, and I always attended the games when possible. This year it has no attraction for me whatever. Instead, God's wonderful Plan of Salvation captivates my thought, and every spare hour that I can command I wish to be studying it or fellowshipping with those of like precious faith. Truly with me old things have passed away; all things have become new!"

Hearkening to our Lord's explanation we notice that it is in agreement with this thought, that the thorns are not wicked practices, but "cares of this life and the deceitfulness of riches." Ah, yes! the true Christian whose heart has been renewed by the gracious promises of God's Word and the hopes of a share in the Kingdom with his Lord is in danger of being swamped by the ordinary duties of life, proper enough in themselves to a limited degree. The Lord's Word commands him to be not slothful in business and to make provision for those of his own household, but he is in constant danger of allowing these things to crowd his spiritual interests as a New Creature. Instead of curtailing earthly desires, ambitions, business and family responsibilities, minimizing these that he may have the more time or money, or both, to expend in the Divine service, he is apt to allow the matter to go the other way, to give too great heed to these things and to provide more than "things needful and decent."

Pride, ambition for self and for family, love of money and the pursuit of it, and the award which this pursuit brings and the hindrances to spiritual growth and to fruitage in the Lord's service—these are the "thorns." Alas, many of God's true saints are thus injured! These will not be fit for the Kingdom. They will miss the great Prize. They will suffer a great loss, whatever may be the blessings and whatever they may attain to in God's providence by coming up through great tribulation.

The thorny ground, of course, cannot cast out its own thorns, and herein the parable is defective. The Lord's explanation shows this, and all Christians are exhorted of the Lord to keep themselves in the love of God, to cast out thorny influences and to bring forth much fruit. If, then, we find that our hearts are infested with the cares of this life and with the pursuit of earthly riches let us at once cast out these thorns that our hearts may bring forth the fruitage in harmony with the intimation of our Master to bring forth the good fruit.

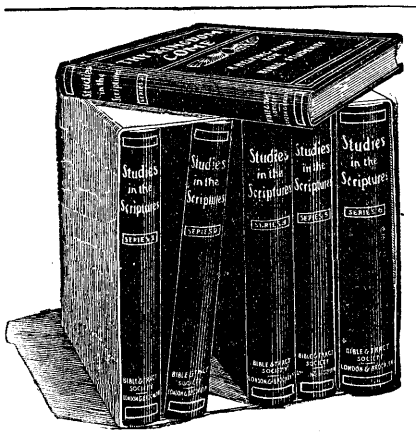
Thirty, Sixty and a Hundred Fold.

Some good-ground hearers will be found. God foreknew this and hence prepared this Gospel Age and all of its sowing for the sake of these who bring forth good results. Ours will be a blessed condition if we shall have but thirty fold; still more blessed if we bring forth sixty fold; and yet more blessed if the results shall be a hundred fold. While the soil cannot change itself, yet we as New Creatures have the determining of the condition of the soil of our own hearts. The more fully we are submitted to the Divine Will, the more fully we are dead to self and the world, the more abundant will be the crop, the fruitage, which we shall yield to the Master's sowing.

It should be our ambition every day to attain to that condition of fullest harmony with our Lord which will yield the hundred-fold results in us, in return for the exceeding great and precious promises which constitute the Seed. Not alone will the Master be best pleased with the largest fruitage, but we ourselves will be most pleased with this result, both in the present time and in the future. The more fully, the more heartily we surrender ourselves to the influences of the good seed of the Kingdom, the more we allow these Divine promises to work in us to will and to do the heavenly Father's good pleasure, the greater will be our own satisfaction and joy, both now and by and by.

The Apostle speaks of differences in the future glory of the Church, saying, "As star differeth from star in glory, so also will be the Resurrection of the Church." All of the faithful ones will receive a blessing and hear the Master's "Well done, good and faithful servant! Enter into the joy of your Lord." Nevertheless those who have been most earnest, most zealous, most devoted, and who yield a hundred fold, according to this parable, will shine the most brightly in the Kingdom, will be the nearest to the Master in His throne.

A similar thought is suggested by our Lord in the Parable of the Pounds; for while all who used their pounds faithfully were welcomed as good and faithful servants and entered into the joys of their Lord, nevertheless the one who had gained the ten pounds got the greatest blessing, as expressed in our Lord's words, "Have dominion over ten cities." So then, dear friends, let us realize that every word, every act, every thought, has to do with our present and our future nearness to the Lord. Let us cast out the cares of this life and the deceitfulness of riches, and let us overcome the spirit of the world, the spirit of indifference, and let us be so enthused with the Gospel of the Kingdom that we shall bring forth much fruit. "Herein is your Father glorified."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DO FALSE CREEDS FOSTER CRIME?

"If our Gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."—2 CORINTHIANS 4:3, 4.

WE do not charge our forefathers with evil intent in the making of the creeds. We cheerfully admit that every creed contains an element of Divine Truth. Our contention is that Satan, the great Adversary of God, substituted the creeds for the Bible; and into the creeds, through human weakness, he injected a sufficiency of nonsense and "doctrines of devils" to render them unhealthful for the saints, and absolutely poisonous to others.

The truthfulness of our text is manifest on every hand. The word Gospel signifies the good Message, it was the Message of the angels at the birth of Jesus: "Behold, we bring you (the Gospel) good tidings of great joy, which shall be unto all people!" This Gospel of joy and blessing, of Divine Love and Mercy toward our race, is completely hidden from the world. Even matured Christians discern but little of it, because the creeds of human tradition have so misrepresented God and His purposes as to make of them bad tidings—not good tidings.

Hath Blinded Their Minds.

St. Paul, as well as the other Apostles, foretold the falling away of the Church from "the faith once delivered to the saints"; and he particularly pointed out that this would be the result of giving heed to "seducing spirits" and "doctrines of demons"—the fallen angels. (1 Timothy 4:1; Jude 6.) In a thousand ways, through mediums, planchettes, visions and dreams, etc., these fallen, seducing spirits have intruded their demon doctrines upon the Church of Christ. And the whole purport of their evil work seems to be to deceive mankind in respect to God's real purposes toward them, and His real character.

How wonderfully successful Satan and his fallen angels, the demons, have been! While persuading men that they were far off, stoking fires for humanity's future torture, they have really been hobnobbing with ecclesiastics and assisting in misrepresentation of the Bible—especially its parables and symbolic statements. To such an extent is this true that the glory of God manifested in Jesus for human salvation is completely confused and unintelligible to the world.

Unbelievers can reason, and do reason. Those who reside in civilized lands, instructed along the lines of the creeds, inquire, Why did God make us sinners, with depraved appetites and sentence us to eternal torment, and then send Jesus to be the Savior of merely such as become saints, believers in certain doctrines which they themselves call mysterious? Intelligent heathens similarly ask, Why should God make such a plan as the missionaries relate? Why should He condemn us all to eternal torment and then make provision for only the few who hear of Jesus, and believe the mysteries and monstrous inconsistencies of some of the creeds?

Do not the facts to-day, after eighteen centuries of creed-blinded Christianity, corroborate the Apostle's statement that the "god of this world," Satan, "hath blinded the minds of them that believe not?" Otherwise surely the glorious Gospel of Christ, now becoming more and more clear to Bible students, would long ago have shone into many hearts, carrying joy and peace through reconciliation with God.

The statement of our text, "If our Gospel be hid, it is hid to them that are lost," does not mean that they are lost because they cannot see the Gospel. The Bible distinctly tells us that all of Adam's race are lost through disobedience. The Apostle evidently means that the masses of the lost world cannot see the Gospel light. It is hidden from them. Only the comparatively few see it, and they only as they are guided by the Holy Spirit and their eyes of understanding open.

We may well thank God that the time in which Satan will be thus privileged to put darkness for light to deceive the world is limited. The Bible prophesies that soon Christ will take His great power. His first work will be the binding of Satan that he may no longer deceive men. And then the Redeemer will begin His great work of blessing mankind, in the thousand years of His appointed reign.

What Prison Statistics Show.

In all modern prisons statistics are kept which show the religious instruction received by the prisoners earlier in life. In almost every instance the prisoners guilty of the most serious offenses were from infancy trained to think of the Almighty as the great Enemy of His creatures, who foreknew and fore-arranged for the eternal torture of all but a handful. Did these creeds better those who confessed them? Did they inspire in the parents of these criminals heart-devotion to God? Nay, in almost every case where the false, horrible creed-idol was worshiped fear prevailed instead of love, bedlam instead of holiness. Is not this the case even to-day in the majority of homes of so-called Christendom?

Foolish Fears, Vain Imaginations.

Little have we realized the foolishness of such reasoning. The influence of the creeds of the Dark Ages has been the very reverse of what has been expected of them. Man naturally has a reverence for God. This may be seen in the shape of his head by those who can read phrenologically. It is seen also in the fact that in heathen lands worship is practised. The true knowledge of God would incline men to come to Him. The highest qualities of their being would find expression in worship, praise, adoration. With the enlightenment of the Bible man would indeed learn that all are sinners, that all come short of that glorious perfection which God originally created and which alone He can approve. Guided by Bible instruction, these would realize that "the wages of sin is death" not eternal torment.—Romans 3:10-12; 6:23.

The desire for life everlasting persists in every creature; and man's attitude would have been to approach his Creator to ascertain if it would not be possible for him to return to relationship with God and to regain the gift of life everlasting. Then would have come the answer that no fallen creature is able to recover himself, but that God has provided through Jesus' death a recovery.

A Savior Able to Save.

As the repentant one would strive to live up to the Divine standards and find it impossible because of inherited imperfections, he would be drawn to the merciful Father in Heaven, to learn how to attain to the condition which his heart coveted. Then he would hear the answer through the Scriptures that while God has provided for the world in general a thousand years of Restitution, yet He is willing now to receive a few choice characters, on special terms. These must have their Master's spirit, a love for righteousness and a hatred for iniquity, a loyalty to God, ready to lay down life and every other thing in His service.

Such would be inducted by faith into the elect Church, would be begotten of the Holy Spirit, to be trained by trials, difficulties, testings and polishings, and eventually, if faithful, be accorded a change of nature from earthly to Heavenly, participation with Christ in His great work of blessing and restoring humanity during His thousand-year Reign.

Errors Effect the Opposite

Our wily foe, Satan, well knew all this, and has worked in opposition to it. By hiding from men the true Gospel light, he has driven them in dread away from their best Friend—Almighty God. From infancy they hoped to escape eternal torture, but as the weaknesses of their fallen nature yielded to the temptations on every hand, they prayed forgiveness. As sins multiplied, doubts and fears gained control, and in dread of God and in fear of the unjust and unmerciful arrangements of the future taught them from infancy, they plunged headlong into sin, striving to forget God. Some were led to one excess, some to another—gambling, drunkenness, frivolity, pleasure seeking.

One merchant told us of his own experience. He said, "My good Methodist wife told me I would surely go to hell. I replied, 'Mary, I know it, I know it! And when I get there, there will be one sinner who will deserve something.' I held the ordinary view—that all except the saintly were sure to spend eternity in torture. That seemed to me most unjust—that the Almighty had taken advantage of His power to create us under unfavorable conditions, with the foreknowledge that we should spend eternity in torment. I concluded that one person at least should deserve some of it."

A lady of wealth and refinement told us that secretly she had always feared the future, believing implicitly the teachings of the creeds. She said, "I went into society deliberately, with a view to drowning my thoughts on religious subjects." She did not feel drawn to the God presented in the creeds. She merely granted Him His Power and sought to forget Him; yet all the while, as she herself said, she was unhappy. Her soul found no rest.

Both of these people have since found the true God—have come to know Him in His true character, as presented to us in the Bible, when rightly understood. They are both happy, both zealous, seeking to lay down their lives in His service, and taking pleasure in everything which, in His providence, they are permitted to experience, knowing that "all things are working together for good to those who love God, the called according to His purpose."

"Morning Dawns, Arise, Arise!"

Thank God, the morning of Immanuel's Day is dawning! It is bringing light upon every subject. The chains of error and superstition, statecraft and priestcraft, are breaking. True, some may thus be led to extremes and, mistaken, revolt against all religions and all authority and all laws of God and man. That is but a natural mistake. The pendulum swings naturally to an opposite extreme and requires some little time to steady itself upon a true center.

The proper thought for us all is the one which the Bible gives, namely, that our delusions and bondages, our superstitions and errors, although by men, were not of men. Satan has been our great Adversary. He it is against whom we are to feel the special indignation. Like ourselves, others of humanity were blinded. Illustrations of this blindness were frequent during the Dark Ages. Men and women, misunderstanding the character and the Plan of God, were just as sincere as ourselves when they sought to copy what they supposed to be the Creator's methods by torturing each other, burning one another at the stake, etc.

These mistakes were not made wholly by one denomination, even as the errors which led to these mistakes were not held merely by one denomination. Presbyterians were persecuted, and in turn persecuted others; so did Episcopalians, Methodists, Baptists, Catholics, etc. Mistakes so common in the past are not to be blamed either against denominations or against individuals. In harmony with our text, we should charge them up to the god of this world"—Satan.

Instead of feeling anger and hatred and charging others with having kept us in ignorance and superstition, let us rather rejoice together and give thanks to God that our chains at last are breaking. Let us remember Saul of Tarsus as an illustration of how a good man, misled of the Adversary, became a persecutor of the Church of Christ. As he was freely forgiven of God, and showed himself a loyal servant of the King of kings, so let us regard others of our day as equally loyal, and let us trust that they will become equally faithful as they come under the influence of the great light from Heaven, now shining.

Put Away, Therefore, All These.

St. Paul urges us, as children of the light, to walk in the light. Jesus bids us to let our light so shine before others that we may thus glorify the Father in Heaven. St. Peter says that we should show forth the praises of Him who has called us out of darkness into His marvelous light. The light that is now shining upon the pathway of God's faithful people is not a new light. It is the same light which Jesus and the Apostles held forth and rejoiced in. For the time being, it has been lost, buried under the rubbish and superstition and error of eighteen centuries. Now, in God's providence, these obstructions are being seen. We are coming out from under their influence into the sunlight, the true light, which shall yet lighten every man, as God's Word has promised.

The question with each and all of us who now perceive the source of the darkness in which we have been and the source of the light into which we have come is, What shall we render unto the Lord for all His benefits? How shall we best show to our gracious Lord our appreciation of His gracious character, of His true Plan of Salvation? The Scriptures assure us that we can best show our love and loyalty by improving the opportunities which the Lord affords us for witnessing for Him and His Truth, which represents Him.

Our time, our talents, our privileges, our opportunities, are limited. At very most we can do but little. How earnest we should be to demonstrate to the Lord our love and appreciation! How faithful we should be to others in carrying them the light, even as we ourselves appreciate the channels which God used in bringing the blessings to us! How wise we should be, realizing that our opponent is Satan himself, and not being ignorant of his devices!

We are not to show forth our own praises, for we have nothing praiseworthy. What have we that we have not received? We did not make the Divine Plan. We merely learned of it by the grace of God. In telling it to others, therefore, this fact should be remembered, that it is not ours, but His. As we compare the Divine Plan of Salvation presented in the Bible with all the different plans of salvation represented in the various creeds of Christendom, we see how wonderfully different it is from them all.

In the light of our day all are ashamed of the things set forth by the great and the wise of centuries ago. We might indeed have reason to be proud if we had manufactured the Divine Plan of the Ages, if it were our conception. But no, it is of the Father and by the Son, and we are merely privileged to be ministers or servants of the Father, of the Son and of the Truth—honored servants, truly, but servants still.

And evidently, when the Master shall say to the faithful ones, "Well done, good and faithful servants," He will add, "I will make you rulers over many things, because ye have been faithful over a few things." More and more we realize that our talents, our opportunities of the present time, are few and small. Only of God's grace may they become worthy of anything, and only by His blessing may they be powerful to the pulling down of the strongholds of error and to the building up of His people in the Most Holy Faith.

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The Sabbath Question.
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Why There Is Diversity Amongst God's People.

"Who maketh thee to differ from another? And what hast thou that thou didst not receive?"—1 CORINTHIANS 4:7.

WHILE it is true that all men are born with inalienable rights and privileges, yet no man is born without sin. The Scriptures very properly declare that the race in Adam was sold under Sin six thousand years ago. In this sense, therefore, we were not born *free*, but slaves of Sin. Neither are we born *equal*. No two persons are exactly alike in opportunity, talent and ability. God did not create some better and some worse—some more richly endowed and some less richly endowed. We are to take the Bible statement of the origin of humanity, and understand that God made Adam *perfect*. All the imperfections which encumber the human race are the results of the dying process. Sin has made us all to differ from the original image and likeness of God; Satan brought about this difference through Mother Eve.

In our text, however, the Apostle Paul has in mind a New Creation in Jesus Christ, amongst whose members there is a difference. Some in the Church have many, others few talents; some have special talents, others ordinary talents. But Satan is not charged with having given the greater or lesser talents to these. The Apostle says that it is God who has set the various members in the Body as it has pleased Him; and that both this setting, or apportioning, of the different members of the Body and the bringing forth of the different degrees of fruitage are manifestations of God's grace in their hearts. Thus they are made to differ from each other.

The matter of growth in the Holy Spirit is one that is dependent in large measure upon each one's zeal to know, to do, the will of God. The Lord's people are put into the School of Christ to learn of Him. Some learn more rapidly than others. In proportion as they learn, they have greater opportunities and blessings; all are granted a measure of the Holy Spirit. Those who are anxious to know the will of the Lord and to study it, grow the more rapidly, and thus have more of the Holy Spirit. Their progress is attributable especially to the favor of God, to his blessings.

The Apostle goes on to say of these, Ye are God's workmanship; "it is God which worketh in you both to will and to do of His good pleasure." The Lord's people could not do this work themselves. The power that is working in them is of God. He is preparing a glorious Temple. He has provided who shall be the Chief Corner Stone of this Temple, and who shall be the members of the Temple class. In God's providence each of these responded to the call to be "a living stone." The stones were first cut out of the dark quarry of sin, and now they are being shaped and prepared for places in the glorious building.

Undenominational No Collec

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Religious and Scientific Gleanings.

DEEPEST CONTROVERSIES IN PROGRESS.

Very Rev. Henry Waco, dean of Canterbury, and a leader in the Broad Church party, has raised the cry that the English Church is in danger from Romanizing tendencies. He told the Convocation of Westminster that the present was the most critical period in the history of the Church of England since the Reformation. The deepest controversies that ever divided the church are now in progress.

The dean declared that there is an active, earnest and powerful body among the clergy which is avowedly aiming to bring the ceremonial and doctrine of the English Church in harmony with those of the Church of Rome. They have advocated, he said, the reintroduction of the invocation of the saints and the worship of the Virgin. Those on this (the evangelical) side of the church would exert every power they possess, parliamentary or otherwise, to prevent such changes.

The dean said a continuance of the present line was certain to bring civil war within the church, and this would entail its national ruin.—*Rochester Times.*

THE GOLDEN AGE.

"We talk of the Elizabethan age, the Victorian age, the Golden age," Rear Admiral Peary said at the dinner of the Delaware Valley Society recently, and he reminded the guests that those who shall live a year longer will have seen in five short years the north and south poles discovered and the Atlantic and Pacific united. They will have seen, too, great extensions of wireless telegraphy and of the use of the stabilized flying machine, with perhaps a record of some man's flying across the Atlantic. Prof. Soddy, who with Sir William Ramsay found that radium is a transmuting element, told the British Association last fall that the world must soon prepare for the announcement that a method of accelerating the outgo of energy from radium has been devised, together with the means of transmuting all the other elements, that would tap supplies of atomic energy that are inexhaustible, of which steam and electricity are secondary and insignificant offshoots.

If half the promise of this age is fulfilled, it should compare well with the other ages of human history. Thus far they have recorded great material discoveries and literary activities, as in the age of Queen Elizabeth; profound changes in religious belief, as in the age of Luther, or periods of conquest like those of Julius Caesar and Napoleon. This is the Age of the scientists. They, too, make material discoveries of vast moment, and the sidelights they throw on the psychology of man and his earthly existence have deeply changed the currents of the world's thinking.—*New York Times.*

CLOTHING TO KEEP WEARER AFLOAT.

"A remarkable demonstration was given recently near Berlin of a new fabric designed to make clothing so buoyant that it will keep its wearer afloat in the water. The composition of the invention which brings about this result is a well-guarded secret. To don a garment lined with it is to become unsinkable.

"On the occasion mentioned, infantrymen, in full marching kit, clad in uniforms lined with the material, which rendered the clothing neither heavier nor thicker than usual, threw themselves into the water, and not only did not sink, but were able to 'march' in the water and to fire. At the same time, coffee was served to a party in the water, waiter and guests being clad in the special fabric.

"It is reported that recently the inventor, wearing his suit, jumped into the water before the Kaiser's steamer to demonstrate the value of his device, and that the police arrested him for impropriety."—*Exchange.*

EMPEROR CONSTANTINE WAS TRINITY-MAKER

*"To us there is one God, the Father, * * * and one Lord Jesus Christ."*—1 CORINTHIANS 8:6.

THE confusion which has rent the Church of God into hundreds of sects has come through neglect of the Bible. The confusion is recognized by all Christian people everywhere, but the cause is not generally discerned. Church creeds are admitted to be defective, notwithstanding the truths which they all contain. Creed clashings are the direct result of the serious errors in all creeds.

Realizing this, why should not all Christians abandon and demolish their creeds? They purport to be pen pictures of the Almighty God, and His attitude toward men and His resultant plans. No heathen idol is so grotesque, so terrible, so horrible, as that which the most intelligent Christian people have portrayed with the pen. We are all ashamed of having misrepresented our Creator as worse in His purposes toward men than the vilest of humanity—as bad as we knew how to picture Satan himself and his attitude. Why delay longer? If Jehovah be God, let us worship Him. If the horrible Baal of the Dark Ages be no longer our God, let us destroy his creed images and endeavor to forget them.

Emperor Constantine's Nicene Creed.

After the Christian Church had forgotten that the Master declared that His Twelve Apostles would constitute the chief foundation stones of the New Jerusalem, they began to recognize their bishops as successors to The Twelve—"apostolic bishops." They overlooked the fact that while God had prophetically told that the place of Judas would be filled by another, this particularity itself intimated that there would be no successors to The Twelve.

The real successor to Judas, Bible Students recognize in St. Paul. Through him God has given us the major portion of the New Testament, and special light upon the Church's path, which is to "shine more and more unto the perfect Day." We now see that the eleven Apostles, before they had been confirmed in Apostleship by the Pentecostal blessing, erred in choosing Matthias, whom God merely ignored.

Under these circumstances the bishops rose gradually to power and influence as inspired oracles of God. And proportionately, The Twelve chosen as the Lord's mouthpieces to His Church lost their influence. It was easier to take the word of the bishops than to search the Scriptures at a time when copies of the Bible were very expensive, and few were able to read.

Thus Bible study greatly declined during the second and third centuries, and disputes between Christians and Greek philosophers led some of the bishops to extremes. Not only did they maintain the Bible teaching that Jesus was the Son of God, and that He left His Heavenly condition and became a man that He might redeem Adam and his race; but, not content with this, some went further, and in their zeal claimed that He was the Heavenly Father Himself, who came down to earth and took man's nature and died, the Just for the unjust. In their anxiety to overwhelm the Greek skeptics, these Christian teachers involved themselves in absurdities, without realizing it. Those making the most absurd claims appear to have had the greatest influence with the illiterate.

Gradually the trinitarian theory was advanced; and the mystification of saying that the Heavenly Father was His own Son, and that the Lord Jesus was His own Father, and that the Holy Spirit was another person and yet the same person, appealed to people who delight to reverence most those things which they do not understand. Thus to-day when questions are asked respecting the trinity—how one could be three, and how three could be one—the answer which is given, and which satisfies the ignorant, is, Mystery, Mystery!

But the Bible makes no mystery of the matter. It never mentions trinity at all, nor anything that would give such a suggestion. The one text (1 John 5:7) which seems to give a color of support to the thought is now admitted by all scholars to be an interpolation dating from about the seventh century; for it is not found in manuscripts written at an earlier date. The Revised Version shows quite distinctly how the passage reads in the old manuscripts, and how the forgery to support the trinitarian theory was adroitly accomplished.

"To Us There Is One God."

The Old Testament Scriptures represent the Divine Message of four thousand years, and say not a word respecting the trinity. On the contrary, they declare, "Hear, O Israel, Jehovah thy God is one God"; "Thou shalt have no other gods." To keep in line with this definite statement, the trinitarian theory claims that this one God has three persons, although others claim that there are three Gods but only one person. It seems impossible to get a trinitarian to decide what he really believes; he hedges with the word "Mystery."

The New Testament is as explicit as the Old in its statement that there is but one supreme God. Jesus testified to this, declaring, "My Father is greater than I"—greater than all. (John 14:28.) Jesus declared that of Himself He could do nothing; that He was merely the Mouthpiece of God in His teachings, and the Finger of God in His working of miracles. He directed that His followers should worship the Father, and declared, when leaving, "I ascend to My Father and to your Father, to My God and to your God."—John 20:17.

Our Lord did indeed declare the oneness, or harmony, between Himself and the Father, but He explained that this was because He ignored any will of His own, coming not to do His own will, but the will of the Father who sent Him. He exhorted His disciples similarly to have the same mind, the same will, the same spirit, which actuated Him—the Holy Spirit, the mind or disposition to do the will of the Father in Heaven. His prayer for His disciples was to the same effect, "That they all may be one"—even as Thou, Father, and I are—one in heart, mind, will, disposition, or holiness of spirit, harmony with God.—John 17:20, 21.

What could be more explicit than our text, "To us there is one God, the Father, of whom are all things"; additionally, "To us there is one Lord [or Master], Jesus Christ, by whom are all things, and we by Him"? The Apostle here not only shows the relationship between the Father and Son, but he ignores and thus disowns entirely the Holy Spirit as another God. Clearly and plainly enough he sets forth time and again that the Holy Spirit is the spirit, will, mind, power, disposition, etc., in fullest conformity to that of the Father. There is no mystery about the matter, none whatever.

"The Alpha and the Omega."

Our Lord Jesus declared Himself to be the Alpha and the Omega of the Divine direct creation. (Revelation 1:8). He was its Beginning and its End, according to John 1:1-5. Our Redeemer, known before He became a man as the Logos, was the Beginning of the Divine creation and the End of it in that, ever after the creation of the Logos, Jehovah operated in and through Him in respect to all the stupendous works of creation. His name, the Logos, indicates all this; it signifies the Divine Message, or Messenger, the One through whom Jehovah's utterances and decrees went forth.

So we read in the Greek, "In the beginning was the Logos, and the Logos was with *the* God, and the Logos was *a* god. The same was in the beginning with *the* God. By Him were all things made that were made, and without Him was not one thing made. And the Logos was made flesh and dwelt among us, and we beheld His glory as the glory of the Only Begotten of the Father, full of grace and Truth."

Constantine the Trinity-Maker.

The Roman Emperor Constantine saw a vision—probably when wide awake—a vision of greater prosperity for himself and his Empire, by a recognition of Christianity as the religion of his Empire instead of paganism, which had previously been recognized. For that moment a certain portion of the Church of Christ had long labored. Abandoning the thought of the Second Coming of Jesus to establish His Kingdom, they desired marriage, or union, with earthly empire, thus to be set as a queen upon the throne of earthly dominion and honor.

Constantine's influence in Church affairs became great. He proposed the calling of a council of all the bishops, numbering about one thousand. He wanted to know why these apostolic bishops, all inspired with the same Spirit of God, taught so differently. He offered to pay the expenses of all the bishops to the Council at Nice; but the majority, fearing that the Emperor would be under the control of the Roman bishop (not yet claiming to be pope), declined to attend.

Only 384 came. But even they were unable to agree, the great point of dispute being the one we are discussing. Many held to the Bible teaching that Jehovah is the One Supreme God; that the Lord Jesus Christ was His Son and honored Agent in all His creative work; and that He, having manifested faith and loyalty to the Father to the extent of leaving the Heavenly glory, becoming a man and dying, the Just for the unjust, has been exalted by the Father to His own right hand of majesty and power.

But the mystification thought of trinity had gained a hold on some of the bishops, amongst others the Bishop of Rome. The questions at issue were argued for months With all his powerful influence, the Bishop of Rome could not bring the majority of the Council to acknowledge the doctrine of the trinity. Thereupon Constantine decided the matter; and the Nicene Creed, backed by the Emperor's authority and power, was declared to be the Christian faith, and anything contrary to it, heresy.

Yet be it remembered that only about one-third of the bishops were present at the Council; and that they could not be coerced into substituting "mystery" for the Word of God, until the Emperor lent his influence. His decree was that Christian doctrine as thus defined in the Nicene Creed should have the prestige of the support of the Emperor and of all his subordinate officers throughout the Roman Empire. All believing contrary to this creed would be heretics, and be considered in opposition to the Emperor, and such had the privilege of leaving the Empire. Thus was the mystery of trinity enshrined by a heathen emperor, not baptized—not even sprinkled.

The history of the persecution of all who would not worship the trinitarian mystery would fill volumes. One sad illustration is familiar to all—the burning of Servetus, by good Brother Calvin's signature to the death warrant.

Is it any wonder that with such conditions prevailing for centuries, the Bible ignored and the creeds worshiped, the true teachings of the Bible on many subjects were completely lost sight of? Is it any wonder that, when in the sixteenth century God began to bring the Bible back to the attention of the world, it was burned by the bishops in front of St. Paul's Cathedral in London? Is it any wonder that the Christians of that time were persecuted for studying it, and could meet only in secret?

The Difficulty at Present.

It seems sad indeed that now, in the dawning of the New Era, and its clearer light on the Bible as well as upon all things, so few Christian people should be prepared to profit by these clearer views. Only in our day is thorough Bible study possible to the majority in civilized lands; for only of late is there a suf-

(*Continued on 2d page, 2d column.*)

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PREPARING TO RESTORE TEMPLE OF SOLOMON.

The Jews are preparing to restore the temple of Solomon. The whole world is being stirred by a startling movement of the Jews toward their homeland. Ten years ago there were only 1,000 Jews in the city of Jerusalem, there are now 100,000. More than 200,000 Jews are found in the colonies recently established in Palestine. These are proving successful; good crops are being raised.

More than $20,000,000 is being invested in railroads. Within the next few months Jerusalem will have become a city of electricity; rails are being laid for electric cars. The Jews have $5,000,000 in a Jerusalem bank. They have purchased a large amount of land.

Until forty years ago the land of Palestine was arid. There were few inhabitants. There is a prophecy which reads, "In the last days I will pour out upon you again the latter rains." Rain has come in abundance in the last few years; Palestine again blossoms. Ten thousand olive trees have been planted in Samaria.

It is believed that Jerusalem will become as of old the market-place of the Orient, and that Palestine will again "flow with milk and honey."—*Philadelphia Evening Times.*

SEES END OF MILITARISM.

Speaking on militarism, Alfred Noyes, the poet, said that indications pointed to an end of what he called the preposterous position of Europe in this day of heavy armament.

"The end," said Mr. Noyes, "may be catastrophic and thrones may shake before it comes, but come it must. The signs, however, indicate that Europe may prefer not to wait for the catastrophic end."

Mr. Noyes spoke of the English Government consigning a $250,000 ship to destruction as a target for practise at the very time she reported herself unable to afford the slight relief needed to keep Charles Dickens's children out of humiliating dependency. He also mentioned an English statesman who instructed his attorneys to bring suit against a firm of armament manufacturers for commissions due him on business received through his influence.

"We are moving in a vicious and narrow circle," said Mr. Noyes. "We in England are agreed that we are strengthening our armaments because the other nations of Europe are strengthening theirs, and they say they are doing so because we are. So it goes. Think of how much disease, how much poverty could be alleviated if we utilized properly the natural resources of our countries instead of spending millions of dollars in armaments. Is it to remain a fact that after two thousand years of civilization statesmen holding opposite views cannot meet and come to a business agreement like other men?"—*New York Times.*

HOW IT FEELS TO BE STRUCK BY LIGHTNING.

The following description of how it feels to be struck by lightning is interesting:

"Several years ago I was working in the garden of a public institution and got caught in a terrific thunder storm. The building sits upon a knoll, and as I was hurrying along I saw the upper half of a big locust tree sliced off by a glittering flash, and fall, and instantly a blinding cloud of fire wrapped me about like a scorching sheet, blotting out sight and hearing in one awful roar. I was choked by the smothering hot fire, and smell of sulphur, and felt every nerve and muscle strain until my joints cracked. I felt myself lifted up, and swept backward, and cried out something, but could hardly hear my voice. I was lying on the wet gravel, hatless, ten feet further down the road; and the gardener coming towards me. He had been watching, and declared he thought he saw the lightning hit me on the head. I felt sore and dull, and that night when I went to bed I found a scorched stripe half an inch wide down all my underclothes, a hole in my sock, and my shoe sole half off.

WHAT IS THE SOUL?

A postal request will secure a free copy of this paper which treats the subject fully. Address I. B. S. A., 13 Hicks St., Brooklyn, N. Y.

(Continued from 1st page, 4th column.)

ficiency of education to admit of intelligent Bible study. What is the explanation of the failure to make use of all these blessings, favors, privileges and opportunities for Bible Study? It is loss of faith; as Jesus said: "When the Son of Man cometh, shall He find the faith on the earth?" It would appear that with more advantages than any previous generation, ours has less faith in God and less trust in the Bible as His Word.

The cause of this can readily be traced, and it appalls us! Our great institutions of learning, founded by our Bible-loving, God-fearing forefathers, have become worldly-wise. They have followed the course of leaning to human understanding, against which we were forewarned by God—that the wisdom of this world is foolishness with God and will perish.

Following the guidance of so-called Higher Critics, the rank and file of professors of colleges have lost their faith, and at the present time, all over Christendom, are engaged in destroying the faith of the most intelligent young men and women of the world. Having lost faith in the Bible themselves, they think they are doing a real service in destroying the faith of others.

With college graduates sneering at the Bible, and ignoring Divine worship, except in the sense of drawing nigh with their lips, is it any wonder that the spirit of this infidelity is gradually extending to the masses—the less educated? Is it any wonder that these who have nothing in particular to gain from religion except comfort and hope, bereft of these, care nothing for Bible study or for church attendance, except to hear the music or a brilliant address or to renew acquaintanceships?

Balm of Gilead the Remedy.

The only remedy which can hinder the world from rapidly rushing on toward socialism and anarchy, in utter disregard of God and His Divine arrangements, is a return to Bible study. Nor need the people be invited back to study the Bible along the lines of the creeds. Indeed, in order to attract attention to the Word of God, it is necessary that Christians should unite in smashing their creeds and in telling the people plainly that these creeds thoroughly misrepresent the Divine Character and the Divine Plan.

The Return of The Great King of Glory

"A certain Nobleman went into a far country to receive for Himself a Kingdom, and to return."
—LUKE 19:12.

WITH remarkable perversity many of the Lord's dear people in studying the Bible have read into it the very reverse of what it plainly declares. Our text is an illustration along this line. Our Lord is here represented as a Nobleman, the heir of the Kingdom, going to Heaven, there to be invested with the real authority and power of Divine sanction, and then to return again to establish his authority among men, to put down all unrighteousness and sin, to lift up the poor and the needy and to grant the blessings of a reign of righteousness to all the families of the earth.

The statement of the parable that the Nobleman went into a far country was evidently intended to show that His return should not be looked for speedily, and that He will not take possession of His Kingdom until His return. How strange, then, that it should have become a generally accepted view among the Lord's followers that He set up His Kingdom at His First Advent; that He has been reigning ever since; that ultimately His Kingdom will conquer the world by converting it to loyalty to Him, and that His Second Advent will not be for the purpose of setting up His Kingdom, but to see how well that Kingdom has prospered during "His absence, and to wind up matters and burn up" the earth! When we compare this general view with the statement of this parable, how inconsistent it seems!

More than this, it is contrary to all the facts as we know them! Our Lord did not set up His Kingdom at His First Advent. At that time, however, He declared that ultimately He would be the King, and that when He would set up the Throne of His glory His faithful followers would be sitting with Him on His Throne. (Revelation 3:21.) Again He says, "When the Son of man shall come in His glory, and all His holy angels with Him, then shall He sit upon the Throne of His glory." (Matthew 25:31.) But who will say that this has been accomplished? Where is the Throne of Glory? What evidence have we of its establishment? Where is the reign of righteousness? What conquering of the world has been accomplished in eighteen centuries?

We are not disputing that all who are the Lord's consecrated people recognize the Lord Jesus as their King; what we are disputing is that He is the King of the world, "King of kings and Lord of lords." He is yet to occupy that position, and to Him ultimately every knee must bow and every tongue confess. (Phil. 2:9-11.) But no sane person surely would contend that this is true at the present time, or that it has ever been true in the past. Let us not deceive ourselves. These erroneous views have never come to pass. The Divine purpose will be accomplished, and the more clearly and truthfully we discern this fact the greater will be our blessing, and our growth in knowledge and in the fruit of accompanying obedience.

He must be mentally blind who cannot see that the god or ruler of this world, this present Age, is the Adversary, and not Immanuel. Indeed, whoever believes in the ultimate conversion of the world after noting that the number of the heathen without a knowledge of God is twice as great as a century ago, notwithstanding the fact that that was a century of intense missionary zeal, must be very obtuse! Who would suppose that the converting even of the 1,200,000,000 of humanity to the mental, moral and physical condition of the 400,000,000 of so-called Christians would signify that God's will would then be done on earth as it is done in Heaven?

"God Is His Own Interpreter"

The context of this parable should be read also. In the preceding verse we are told that one object in giving the parable was to correct a misapprehension in the minds of the disciples and the public, "Because He was nigh to Jerusalem and because many thought that the Kingdom of God would be immediately manifested." The object of the parable was to show that the Kingdom of God would not be manifested immediately, but that a long time would intervene during which the King would be in the "far country," receiving His investiture of office. The parable was not written to indicate that our Lord's Kingdom would be merely a spiritual reign of grace in the hearts of His people; in fact, no thought of this kind is contained in it. On the contrary, the Kingdom thought is in it to the fullest degree, with the other thought that there would be a long interim between that time and the Kingdom's establishment, and that during the interim the Lord and His Kingdom would be represented amongst men by those who were faithful to Him, "His own servants."

It should also be noted that to these servants were committed some of their Master's treasures; and that they were to occupy until He should come, meantime showing their loyalty as His servants by the degree of their activity in His interests. In this there is no suggestion that when the servants should die they would go to that "far country" to be with their King, and there receive their reward for well-doing or ill-doing. The very opposite is taught; namely, that there would be no rewarding of any of the servants until the return of the King. Then He will call for His own servants and reckon with them, rewarding some and reproving others, according to their faithfulness. We should note that this is in accord with the entire teaching of the Bible. It was our Master Himself who said, "No man hath ascended to heaven, save He who came down from heaven, even the Son of Man."—John 3:13.

It was the Apostle Peter who incidentally remarked, "David is not ascended to the heavens," but that "his sepulcher is with us." (Acts 2:29-34.) Again, when speaking of His going away, our Lord said to the Jews, "Whither I go, ye cannot come." (John 7:34.) Again, He said to his disciples, "A little while, and ye shall not see Me; and again, a little while, and ye shall see Me, because I go to the Father." (John 16:16.) And so all the Scriptures point to the fact that our Lord's rewards are to be dispensed at His Second Coming, but not before. We read, "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that Day; and not unto me only, but unto all those who love His appearing." (2 Timothy 4:8.) Again, "Behold, I come quickly; and My reward is with Me, to give every man according as his works shall be." (Revelation 22:12.) And again our Lord's words to His followers when He was leaving them, "Now ye are fearful, because I said unto you I go unto My Father." (John 16:5, 6, paraphrased.) "And if I go, I will come again and receive you unto Myself; that where I am, there ye may be also."—John 14:3.

Error has so beclouded this clear statement that many have received the impression that Jesus comes again every time one of His faithful followers dies. According to this theory, the Second Coming of Christ would be a very indefinite matter; indeed, if His followers died but one a day, it would signify that His Second Advent would occur all the time, every day; and thus the error makes the whole teaching of the Scriptures on this subject worse than meaningless—confusion. And such is the very effect; for we notice everywhere amongst Christian people that instead of knowing what they believe and why they believe it, and resting their hearts upon the precious promises of God's Word, confusion prevails. Then "higher criticism" steps in and persuades the confused ones that the Bible is not the Word of God, but they have been hoaxed for centuries. Thus it overthrows their faith and stumbles them into a more refined form of infidelity than that which had prevailed, but which is nevertheless unbelief, a condition in which they are without God and have no hope in the world, no "Anchor to their souls, sure and steadfast within the veil."—Ephesians 2:12; Hebrews 6:19, 20.

"Called His Own Servants."

Notice the order of procedure in the parable: The first work of the King on coming into His dominion is not to deal with the public in general, or even with His enemies; but as we read He will call first for His own servants and reckon with them. This makes evident the fact that at first the Kingdom of Christ will not be generally recognized by mankind. Its power and great glory will be present, but will be hidden from them because it will be spiritual—not visible to mortal eyes except as revealed through human channels and agencies. Our Lord Himself, a glorious spirit Being, and His holy angels with Him, also spirit beings, will be invisible to mankind; even as He declared to the Pharisees, "The Kingdom of God cometh not with observation [outward show, display]. Neither shall ye say Lo, here! or, lo, there! for the Kingdom of God shall be in the midst of you" (Luke 17:20, 21); everywhere present though nowhere seen; present in power, though hidden from view, revealed by its operations and through its servants, but not to natural sight.

In our understanding of things we have now (for nearly forty years) been living in the days of the presence of the Son of Man, in the time when He is calling for His servants and reckoning with them, preparatory to His dealing with the world in general. The thought is Scriptually based, although this is not the proper time for discussing the proofs that this is so. Many of you have these Scriptural proofs; others can obtain them if desirous to do so. This thought is properly a very impressive one to all who receive it—very stimulating and very energizing, one well calculated to awaken us from slothfulness and slumber, and to stimulate us to activity. Some, we understand, have already rendered their accounts and passed beyond the veil. The remainder of us should feel deeply in earnest to use present opportunities for the increase of the Master's goods committed to our care.

The "Pound" of the Parable.

It will be noted that each one of the servants in this parable received the same amount of money. Each was to be a steward and do his best with the amount at his disposal. In seeking the significance of the "pound" we must bear these facts in mind; for this parable differs, in this respect, from the parable of the talents, in which the division was unequal—"To every man according to his several ability" (Matthew 25:16). The pound, therefore, must signify something which is common to all alike, yet which all will not be able to use to the same advantage; for it will be noticed that the Lord gave similar words of approval to the one whose pound increased to five and to the one whose pound increased to ten. Both were called good servants. They evidently had different talents, different abilities for the successful use of the money intrusted to their care.

We cannot say that the pound represents the Holy Spirit; for though the latter is given to every consecrated one, we remember the Apostle's word that a measure of the Spirit is given to every man to profit withal (1 Corinthians 12:7); but not the same measure, for all do not have the same capacity. Our Lord received the Holy Spirit without measure; because of His perfection He had the full capacity.

FREE LITERATURE!

Send postal-card request to the Editor for free copies of this paper. Some of the interesting subjects you may have for asking are:

Calamities—Why Permitted?
Creed Idols Smashed!
Spiritism Is Demonism!
Cardinal Gibbons' Sermon.
Prince Lucifer of Old Now Prince of Demons.
The Hope of Immortality.
Do You Believe in the Resurrection?
Most Precious Text.
Our Lord's Return.
Which Is the True Gospel?
What Is the Soul?
The Rich Man in Hell.
Thieves in Paradise.
The Handwriting on the Wall.
Purgatory Fires! Not Now, But Soon.
Greatest Thing in the Universe.
The Sabbath Question.
The Battle of Armageddon.

We each receive the Holy Spirit according to our capacity; and the capacity may be increased as we grow in grace, knowledge and loving zeal. Neither could the pound represent faith, for the Lord's people, differently constituted, are not all able to exercise the same degree of faith at the beginning and subsequently. Neither could it represent money, for the Lord's people do not each have the same amount of money committed to their care.

The one gift of God which suggests itself to us as being represented by the pound is our justification, which is full, free, complete to every man. The one who has the fewest talents and who is the most degraded, being justified by faith, is reckoned as perfect. The one having more talents, more abilities, and fewer imperfections still needs the justification, and by it is merely reckoned perfect. This justification was given to us when we first became the Lord's servants, when we first fled from sin and laid hold upon His righteousness and forgiveness. This justification became the basis of our sacrifice; through it we had something to offer to the Lord—our justified selves, our bodies. These the Lord accepted and constituted us new creatures by the begetting of His Holy Spirit.

Our justification, however, did not cease when we were begotten of the Holy Spirit, but still persists. We still need the covering or merit of our Lord's imputed righteousness to make acceptable to Him anything that we may do in His service. Hence, in the parable it is represented that when taking His journey afar, the "nobleman" committed a pound to each of his servants, saying, "Occupy till I come." The fulfilment of this seems to be that our Lord says to us, whoever we are and whenever we become His disciples: Take that which My blood has justified and made acceptable, and which you have in sacrifice presented to Me—your mortal bodies—take these and use them in My service until I come and reckon with you. According to your use of these mortal bodies and their various talents and powers in My service will be My approval at My coming, and your reward shall be proportionate.

At His Second Coming all these are to have their reward. The parable is merely illustrative, mentioning the one who made no increase, the one who multiplied his talent five times and the one who multiplied his ten times. But in actual experience we understand the matter will be different, to the extent that some will multiply their talents eight or nine, seven or six, four or three times, or twice, and still be approved by the Master, if they have done what they could, if they have used their talents to their best judgment of what would be honoring to Him. St. Paul we may suppose to have been one of the most faithful of all the Lord's followers. Perhaps he would be represented by the one who increased his pounds to ten. St. John and St. Peter were evidently not much behind in their activities and zeal, but it is not for us to judge who have been the most faithful of all the Lord's followers. The Lord, who knoweth the heart, will decide the matter in due time, and all who have the proper spirit will rejoice with those who do rejoice and mourn with those who mourn.

"Laid Up in a Napkin."

One of the servants returned to his Master the pound exactly as he had received it. He had carefully laid it away, too much afraid to use it; in fact, he did not have zeal enough to use it. The King was displeased with him, and we fear that he represented quite a large class of the Lord's servants who, having been justified through faith, have made a consecration of their all to the Lord and to His service and who are seeking to live merely in a justified condition and are not striving to use the time, influence and opportunity in the service of the Truth.

This servant had more fear than love, and the fear hindered his usefulness. Perhaps he represents a class whose love for the Lord has been greatly marred by reason of the false teachings and "doctrines of devils," which so egregiously misrepresent Him. He was reproved by his Master and dismissed from being a servant with the others, and his pound was taken from him. Not having sacrificed his humanity, his earthly interest, he would now henceforth find no opportunity for sacrificing. The additional opportunities, favors, privileges, would be granted to the one who had most thoroughly demonstrated his love and zeal. But what was done to this servant who hid the Lord's money in a napkin, and kept it instead of using it? Are we told that he was sent into eternal torment? Not a word of it! His loss was a heavy one, however; he failed to enter into the privileges and blessings of the faithful servants; that failure would be punishment enough for him.

Let us notice the rewards given to the faithful servants: To the one of ten talents it was said, "Have thou dominion over ten cities"; to the one of five talents it was said, "Have thou dominion over five cities." What does this mean? Is such a reward at all in harmony with the ordinary expectation of Christendom that at our Lord's Second Coming the world will be burned up? If so, what is meant by these five cities and ten cities? Most evidently Christendom is astray and this record is quite right. The thought is consistent with the entire parable. The Lord of the parable returns, invested with Kingly authority, to take possession of His dominion, to rule it, to bless it by a reign of righteousness, to uplift all who will manifest their loyalty to Him and to righteous principles, and to chasten and correct all who have sympathy with wrong principles and who are His enemies, and ultimately to destroy them if they continue in their wrong attitude.

These "servants" represent the Apostles and those who have believed on the Lord through them throughout this Gospel Age. To all of these the promise was made, "To him that overcometh will I grant to sit with Me in My throne" (Revelation 3:21). All of this sanctified class, therefore, shall be granted a share with the King of kings and Lord of lords in His great work of putting down sin and overthrowing death and raising up humanity out of this condition to harmony with God and eternal life—to the extent that they are willing to avail themselves of these privileges.

WINNING CHRIST--- LOSING ALL ELSE.

"Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus My Lord . . . . that I may win Christ."—PHILIPPIANS 3:8.

EVEN saintly Christians seem but imperfectly to grasp the plain teachings of the New Testament respecting membership in the Body of Christ. Some assume that it is to be had on some basis of favoritism, and trust that they will be of the Elect. Others think that the Apostle is using figures of speech in an extreme fashion, and vaguely hope that they belong to the right Church and will attain whatever others get, as in the success of a party in which all the victors share the spoils.

No doubt the errors of the Dark Ages absorbed in childhood have been more or less responsible for these vagaries and for our general neglect of proper Bible study. It seems hard for the people of God to realize that the Wisdom from Above is the noblest science and the best instruction; and that it needs intelligent and systematic study as much as do earthly sciences. But we are learning, and, thank God! progress is being made in unsectarian Bible study classes, which are springing up all over the world.

Conversion Not Winning Christ.

What is ordinarily termed conversion is not what St. Paul refers to in our text as "winning Christ." The word conversion signifies "to turn about." It implies that a wrong course has been pursued, that the error of the way has been detected, and that a change to the proper one has been made. The wrong course is the sinful course, which brings injury and injustice on others. We never had a right to take that course; yet to some extent we are excusable; for we were born with downward tendencies, an inherited predisposition to sin.

We inherited these depraved appetites and tendencies from our forefathers under the general laws of heredity. A realization that sin always brings sorrow is a sufficient reason for a change of course. Conversion, therefore, is merely the operation of a sane mind in turning about from things recognized to be injurious. Every sensible person should be converted from sin to righteousness.

Conversion may have Christ connected with it, or it may not. Many are converted without any real knowledge of the Gospel of Christ. They merely knew that they were going in a wrong direction, and turned about to take the proper course. But this we can say, that only strong characters can successfully pursue a right course, and strong characters are in the minority. Whether strong or weak in character, great aid will surely be experienced by those who, at the time of their conversion, have a knowledge of Christ and an appreciation of His work and His teachings.

Nothing else gives such fortitude as the hope set before us in the Gospel, and the realization that there is a future life provided through Christ for all mankind, and that our course in the present life will have much to do with the stripes, or punishments, we shall receive here or in the future life—necessary to fit us for Divine favor and everlasting life.

What Winning Christ Means.

One might reform his life, and have a knowledge of Jesus and of the life to come secured through His death, and of the fact that "whatsoever a man soweth that shall he also reap," and yet, with all that conversion, belief and reformation of life, he might not be a Christian at all, in the Bible sense of that term. We would not by this discourage anybody from taking the reformatory steps already outlined. We would, on the contrary, encourage them so to do.

As already stated, reformation and righteous living commend themselves to all intelligent minds as right and advantageous, beneficial to the individual himself as well as to the world of mankind. Let us discuss Christianity, not from the ordinary standpoint, which classes every civilized person as a Christian, but from the Bible standpoint, which assures us that if any man is a Christian he is a New Creature—"old things have passed away; all things have become new."

To understand our text we must first appreciate the general outline of the Gospel—the Divine Plan of Love for human recovery from sin and death. That Plan was first of all declared to Abraham—that God would eventually bless all the families of the earth and that the blessing would come through his posterity. "In thee and in thy Seed shall all the nations of the earth be blessed."—Galatians 3:8, 16, 23.

Later on, God revealed that Abraham's Seed would constitute a special Kingdom class, which would rule all nations for their uplift. When Israel, by failing to keep the Law, failed to prove itself the holy nation fit for the Divine service, God revealed that He would send a special Messenger of the Covenant; and that through Him, as Prophet, Priest and King, the holy nation would be established; and later on it would be given the glory and honor, the rule of the world.

Our Lord Jesus at His First Advent began the work of selecting this Kingdom class. First of all, He laid the broad foundation by dying for the sins of the whole world. Then from amongst the redeemed ones He began to select the members of the Kingdom. And this has been the work of this entire Gospel Age.

Soon the selective, or elective, work will be finished. Soon it will be determined who will be of the Kingdom class. God's determination will be manifested in the fact that the overcomers will all be sharers in the First or Chief Resurrection, to be priests unto God and unto Christ and to reign with Him on the earth.—Rev. 20:6.

"Abraham's Seed, and Heirs."

All who will be of that select Kingdom class will be members of the foretold Seed of Abraham. Jesus was of Abrahamic stock through His miraculous birth; and after He had laid down His life sacrificially and was raised from the dead by the glory of the Father, no more a man, but a New Creature of the Divine nature, He then was Abraham's Seed on the spirit plane. His Church, called to be of the Kingdom class, are to be Abraham's Seed on the same spirit plane.

We are not ignoring the fact that Abraham has an earthly seed as well, and that to it belong certain earthly promises. We are merely pointing out that the Scriptures clearly teach that the earthly seed cannot have its share in the work of blessing others until first the Heavenly Seed, the Spiritual Seed of Abraham, shall have been perfected in the First Resurrection. God showed the two seeds in the statement to Abraham, "I will multiply thy seed as the stars of heaven [the spiritual, the Church] and as the sand which is upon the seashore" [the earthly].—Genesis 22:17.

St. Paul tells us that this Seed of Abraham, Jesus and the Church, spirit-begotten, are unitedly the Church. Using a human body as an illustration, he speaks of the anointed Jesus as the Head, and of each one of the Church as a member of the Body of Christ. Thus we read, "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise?" (Galatians 3:16, 29.) Thus we see that St. Paul was anxious to win a membership in the Body of Christ, the Church.

The Apostle, of course, was a member of the Church from the time of his begetting of the Holy Spirit. But there are two bodies of Christ, if we may so express the matter. One is the probationary Body of the present time; the other the actual Body of the future. All fully consecrated believers are members of the probationary Church, or Body of Christ, from the moment they receive the begetting of the Holy Spirit. Thenceforth they are to fight a good fight, to run a successful race, that they may win the glorious position which God has invited them to fill.

The Bible Election Is Different.

We well know the objection that many have to the doctrine of Election. We know how opposed to it we were until we saw how different is the Bible Election from the Election which Brother Calvin taught. In the Bible Election God does the nominating, and each nominated person either makes his calling and election sure, or fails to do so. The responsibility lies with the individual favored with a knowledge of God's Truth, which knowledge constitutes a call.

Furthermore, the Bible Election works no injury to the non-elect. Quite the contrary. The Election of the Kingdom class, along the lines of character-development, obedience to God and self-sacrifice, is for the very purpose of qualifying these elect ones for the great work to which they are called. The elect Seed of Abraham is called for the purpose of blessing all the families of the earth

In the light of this view of Election, how reasonable are the Bible presentations! And how trials, difficulties and sacrifices—to which the Church is subjected—are evidently necessary for our testing and development in the character-likeness of the Lord! and thus they are a preparation for a share with Him in His future work.

A knowledge of the Divine Plan is very valuable to all who seek to run the race. If we knew not the object of our trials and difficulties, how could we so well learn to endure them patiently! But if we know that God is thus giving us lessons to prepare us for His service in Messiah's Kingdom, how it changes the aspect of the entire matter!

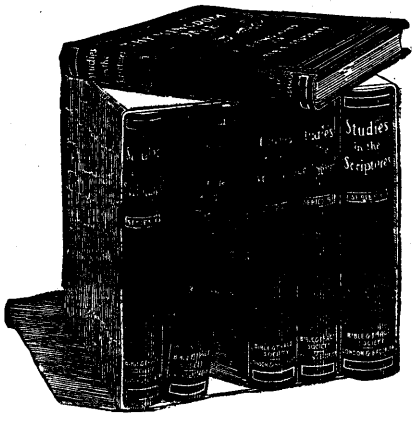
As St. Paul declared, we may even come to the place where we shall rejoice in tribulation, knowing that tribulation worketh patience and patience experience, and experience hope, because the love of God is shed abroad in our hearts, and because we realize that the developing of the fruits and graces of the Holy Spirit is a preparation; and that thus, as St. Peter says, "An entrance shall be ministered unto us abundantly into the everlasting Kingdom of our Lord and Savior."

What of Those Who Fail?

The Scriptures clearly show that two classes will fail to win the prize, even after having been begotten of the Holy Spirit. One of these classes the Scriptures liken to the sow who returns to her wallowing in the mire, losing the Spirit of the Lord, the Spirit of the Truth, and abandoning their consecration altogether. (2 Peter 2:22.) These will die the Second Death. Whether their number is large or small is not for us to judge. We may reasonably hope that such unfaithful characters do not predominate.

Then comes another class that the Scriptures declare will fail to get the Kingdom prize. Although members of the Body of Christ now in the present life, they will not be amongst the "more than conquerors" who will be members of the Body beyond the veil. These are represented as a "great company." How great their number is, in proportion to the number who win Christ, the Scriptures do not tell; therefore we may safely withhold judgment in the matter.

The Scriptures tell us that while these love the Truth, appreciate their Covenant of Sacrifice, yet they fail to complete the sacrifice they had agreed to make; and the hindrance is their lack of sufficient love for the Lord and His work. Their lack of zeal leads them to hold back from sacrifice, although they do not draw back to wilful sin, as do the other class. They hold back through fear of death, writes the Apostle: "Who through fear of death were all their lifetime subject to bondage," restrained from going on in the footsteps of Jesus and the Apostles to make their election sure.



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THE TIME HAS COME

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MESSIAH'S GLORY AT THE DOOR.

"Thou hast put all things under Him."—PSALM 8:6.

OUR text is a prophecy respecting the Divine intention that eventually Messiah's Kingdom shall be established in majesty and power. Victoriously it shall overthrow the Prince of Darkness and his reign of Sin and Death. Gradually it will emancipate humanity, healing their sin-sickness, opening their blinded eyes of understanding, and unstopping their deaf ears to the Message of Divine grace and peace. Eventually every knee shall bow and every tongue confess to the glory of God. In the language of our text, Divine Power will be exercised through Messiah and His Kingdom to the full subjection of every earthly thing to Him.

From day to day we repeat the Lord's prayer, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven." Its fulfilment would be impossible aside from the associated promise of the Bible that the present Dispensation of preaching the Gospel is eventually to give way to the Messianic Kingdom and its reign of force. Many Christian people entirely overlook this feature of the Divine Program—that the New Dispensation is to be ushered in by a Time of Trouble which will wreck everything not fully in accord with the Divine standards.

A Kingdom of Power and Glory.

We remind you of the Divine decree respecting Messiah's Kingdom recorded in the Second Psalm: "I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." This prophecy is referred to by our Lord, who declared that its fulfilment would be after the completion of His Church, to participate with Him in the work of bringing the world into proper subjection to the rules of righteousness, justice and love. He says, "To him that overcometh will I grant to sit with Me in My Throne." "He that overcometh . . . will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken into shivers; even as I received of My Father."—Revelation 3:21; 2:26,27.

A failure to apply the Scripture portraying the transfer of the government of earth from the Prince of Darkness to the Prince of Light has confused the minds of many and led them to expect things contrary to the Divine Word. The very Scripture so frequently quoted in support of a gradual conversion of the world declares that this transfer will not be by the conversion of the world—that it will be by Messiah's taking possession of man's inheritance purchased by Him for humanity at Calvary. The nations will become Christ's by the conquering power of the terrible trouble in which the nations will be angry and God's wrath will come.—Revelation 11:15-18.

The Pendulum's Swing.

In the long ago our forefathers studied these Scriptures, but misunderstood and misapplied them. They assumed that God had given to the Church authority to establish His Kingdom. The espoused virgin Church became united or married to the world—to civil power—and ceased to wish for and to pray for the Heavenly Bridegroom to whom she was espoused through the Gospel. Under the delusions that she had been authorized to establish Messiah's Kingdom and that her share in earthly dominion brought about by union with civil power constituted it the Kingdom of Messiah, the Church endeavored to apply and to fulfil these prophecies.

An attempt was made to rule the world with a rod of iron through the civil governments, and to put under the Church's feet everything antagonistic to her supposed rights and interests. As a result of this mistaken interpretation of the Lord's Word, the world was drenched with blood, and atrocities were committed by professed followers of Christ, who, however sincere they were in many respects, served the cause of Satan and misrepresented the cause of God.

Imperfect human reasoning is apt to go from one extreme to the opposite. Hence, revolting from the thought of the Church's conquering the world by sword and flame, by thumb-screw and rack and stake, the general misconception turned to an expectation of conquering the world by the Gospel Message. This second mistake is not so serious in some respects as the first—it does not involve horrible atrocities in the name of God and the Savior. However, it is equally misleading as respects the truth. It sets aside the Word of God and substitutes the human theory that the preaching of the Gospel is to convert the world. The Divine Word is that the preaching of the Gospel is for the purpose of selecting a Church to be Messiah's joint-heirs in His Kingdom.

If the Church could convert the world with the Gospel, it would be very fine. But it is surely absurd to so expect in the face of our experiences of the past century and of the plain statements of God's Word to the contrary. All see that the world is not being converted, and that if Christianity cannot convert the people at home, it would be vain for her to expect to convert the heathen abroad. If great religious centers such as London, Rome and Washington are no nearer to having God's will done in them as it is done in Heaven, what hope would there be of better results in heathendom?

We are not saying one word against Foreign Missions. God forbid! In proportion as we are able to send the light of Truth into more benighted lands, let us do so. But, if possible, let us send the True Light from God's Word. And let us trim our lamps that we ourselves may have that True Light in our favored land. What we urge is that Christian people should come back to the teaching of the Bible. In order to do this, each denomination should throw away its creedal spectacles, which have injured the spiritual sight of all of us. All true children of God should study afresh the Divine Chart, which shows us where we are and the port for which we should strive.

Heirs of the Kingdom.

Thus doing, all is plain. The shadows and mists of darkness flee away. We begin to realize and to see that the Elect Church are all that are being saved as yet, and that they are being chosen out of the world for a very special, high office in joint-heirship with their Redeemer.

The non-elect are not consigned to endless misery nor to purgatorial torture, but simply sleep, awaiting the glorious awakening in the morning of the New Dispensation—awaiting the establishment of Messiah's Kingdom with power for their release from the chains of sin and the prison-house of the tomb. If this Message goes to the heathen of the Orient, it will doubtless deal with them as it has done with the peoples of the Occident—all will receive enlightenment; a few will be drawn to saintship and prepared under the Lord's providence for glory, honor and immortality with Jesus at His Second Coming, by the glorious "change" of the First Resurrection.

Let Us Connect Up Our Text.

In the Eighth Psalm we find the Prophet expressing amazement at the greatness of the Creator as manifested in nature, especially in the starry firmament. He then expresses amazement that so great a Being should take heed to humanity in its present deplorable, fallen, sinful condition. Prophetically he implies a knowledge of the fact that God from the beginning purposed a redemption for every member of the race.

The Prophet then answers his own question as to what man is, explaining that as he left the hand of his Creator he was crowned with glory and honor, as an earthly image of his Maker, only a little lower in gradation or scale than the angels. He was made to have dominion over the earthly works of God. The intimation is that God's visiting of humanity in due time will mean the reclamation of the earthly dominion and its human king from sin and death. Nothing in the prophecy goes into detail, because it was not then due time for details to be revealed.

Centuries Later St. Paul Commented.

St. Paul declares, "Now is our salvation nearer than when we first believed." The greater nearness should make many features of that salvation much more conspicuous. Taking up David's prophecy, he shows that it implies human Restitution, the bringing of mankind back to the image and likeness of God and to the full dominion of earth—the redemption fully offsetting the curse. "But," the Apostle proceeds, "we see not yet all things put under him." (Hebrews 2:8,9.) Do we see anything? Has any star of hope arisen guaranteeing the coming blessings? Yes! The Apostle declares, "We see Jesus, made a little lower than the angels, crowned with glory and honor"—just as the first man was—and this in order that He might suffer death—in order that He might be the Redeemer or Ransomer of the first man and his family, humanity.

Thus we see that the foundation has been laid for God's return of favor to humanity—a Sin-Offering and Atonement, covering Adam and all of his race. What a grand superstructure of blessings will ultimately be erected upon this broad and gracious foundation! But we ask, Why the long delay of more than eighteen centuries?—and yet the work of uplifting the race of Adam from sin and death has only been started—only the Church have had their eyes and ears of understanding opened, permitting them to come into relationship with God through Christ.

The Answer Is Important.

Unless it be seen that the work of this Gospel Age has been specially to select the Church, Christ's joint-heirs in His Messianic Kingdom, no answer can be given as to why the Almighty has so long delayed to bring to earth the Heavenly Kingdom. Its blessings waited for and prayed for are still future. They cannot come until the First-fruits shall have been harvested. St. James (1:18) declares that the Church is a kind of First-fruits unto God of His creatures. Through this First-fruits the Divine blessing will operate amongst men for a thousand years, to restore that which was lost—human perfection in the image and likeness of the Creator.

St. Paul's argument proceeds along this line. He declares that the first feature of the Divine Plan is to bring many sons to glory—as joint-heirs with Jesus. As Jesus was made perfect through sufferings, so these, following Him as their Captain and Leader, walking in His steps, are also to be made perfect through sufferings, for "if we suffer with Him, we shall also reign with Him."—Hebrews 2:10; 2 Timothy 2:12.

Proceeding, the Apostle discusses this sanctified class, Head and Body. They are sanctified, or set apart, under a special covenant, which reads, "Gather My saints together unto Me, those that have made a Covenant with Me by sacrifice." (Psalm 50:5.) This special sanctification or setting apart to sacrifice marks this little company of sons of God as separate and distinct from all others of God's creatures. With their Lord and Head, they are heirs of God—joint-heirs with Jesus Christ their Lord, if so be that they suffer with Him. The Redeemer who sanctifies them and those who are sanctified through Him "are all of one [Body or company], for which cause He is not ashamed to call them brethren, saying, I will declare Thy name unto My brethren—in the midst of the Church will I sing praise unto Thee."—Hebrews 2:11, 12.

Christ Jesus and His Children.

Then the Apostle's argument broadens so as to include the general scope of Messiah's redemptive work—extending beyond the Church, His Body, to Adam and all the families of the earth. St. Paul quotes in proof of this, "Behold, I and the children which God hath given Me." This statement evidently applies to those who will be saved to the human, earthly salvation during the Millennium. They will all be the children of Messiah. That it could not refer to the Church is evident; for we are never styled the children of Christ, but His brethren, His spouse, His members.

St. Peter elsewhere emphasizes this, saying, "The God and Father of our Lord Jesus Christ hath begotten us." (1 Peter 1:3.) Jesus emphasized this also, saying, "My Father and your Father." Never did the Master speak of Himself as the Father of His Church class, nor would it be an appropriate figure that He should be represented as espoused to His own children. On the contrary, He is prophetically declared to be the Father of restored humanity. To the world He becomes the Second Adam. The first Adam, the qualified head or father of humanity, failed to give everlasting life because of his disobedience, by which he himself came under the sentence of death.

The Logos left the Heavenly glory, was made flesh and was crowned with glory and honor like the first man—that He might taste death for every man—that He might redeem the race from the sentence of death. In making satisfaction for sin He associates with Himself the Elect, who present their bodies living sacrifices, holy and acceptable to God, as His members. Then in dealing with the world He will officially take the place of Life-Giver, or parent—to restore, to regenerate, to revive, to resurrect, to uplift, all the willing and obedient, during the thousand years of His Messianic Kingdom.

All obedient to Him will thus be enabled to regain all that was lost through the first father, Adam—human perfection in an earthly Paradise, with everlasting life and fellowship with God.

All Things Put Under Him.

At the dawn of this thousand-year Day in which His Kingdom will accomplish the full rolling away of the Curse, how appropriate that this text should have our consideration! Let us have in mind the fact that the Lord has specially declared that there will be signs by which His people may know that they are living in the time when they may expect speedily the fulfilment of the gracious promises of our God to the effect that He will, through Jesus' Kingdom, wipe away all tears from all faces, bind up the broken hearts, liberate the captives of sin and deliver the captives from the tomb.

St. Paul refers to our text when discussing Messiah's Reign. (1 Corinthians 15:28.) Here he declares that Divine Power will put all things under Messiah, that He will reign gloriously and victoriously, and that at the close of His successful work He will deliver up the Kingdom of earth to the Father, restored to the original glory of manhood, with not a rebel to be found—because all the wilfully wicked will be destroyed.

How beautiful, how complete and how logical are all of the Divine arrangements for the great work outlined in the Bible as the Divine Plan of the Ages! When all mankind shall come to see His Wisdom, Justice, Love and Power, many knees shall bow and many tongues confess to His glory and majesty. Surely the number destroyed in the Second Death will be proportionately small!

Too Much Money--- Further Offerings Refused

A lesson from the far past on giving for religious purposes.

CHURCH begging is undoubtedly doing great harm. The remark has been made that the chief item of religion in some churches is begging for money—private solicitation, and also public solicitation, by the passing around of the collection box. Church fairs, church suppers, grab-bags, etc., are still more reprehensible than the collection box and private solicitation. Some one has called such efforts the "milking of the goats." The Lord's people are supposed to be *sheep;* the world's people, *goats.*

The proper thought seems to be what the Scriptures inculcate, namely, that each Christian should give according to his ability and interest in the work and that non-worshipers should not be expected to give nor requested so to do. But who does not know that a large proportion of the money collected for church purposes is unwillingly given by people who not only are not directly interested in the projects, but sometimes even opposed thereto! Thus Protestant business men often give to Catholic charities, rather than offend good customers. Likewise Catholic business men donate to Protestant enterprises with which they have no sympathy.

It is a good time to return to the Gospel admonition, Let each one of you lay by in reserve on the first day of the week according as God has prospered you—for religious and charitable objects. Only such voluntary giving has any merit whatever in the sight of God or in the sight of good men. Only such will receive the Divine blessing upon it, whether it be the widow's mite or the rich man's munificence.

These lessons are given us from the far past in the incidents found in the twenty-third year of the reign of King Joash, when he made suggestions to the priests respecting the repairs of the temple at Jerusalem, which was considerably dilapidated, because the people were half-hearted in the worship of Jehovah. The influence of the idolatry of surrounding nations was still upon them. Some of them still burned incense upon the altars of Baal.

Priests Poor Business Men.

King Joash found that allowing the priests to collect the money wherewith to repair the temple showed no results. Not every good-hearted man has executive ability. The record does not tell that the priests were dishonest in the use of the money collected for their affairs. Nor does it say that they spent the money unwisely. Possibly the people did not have confidence in the priests and did not give so freely on that account. However, the King noted the fact that the temple continued to be dilapidated and called for the priests and said to them, Why repair ye not the breaches of the temple? The answer of the priests is not given, but the King's mandate was, "Now, therefore, take no more money from your acquaintances." The King passed over the matter as lightly and courteously as possible, without charging the priests with embezzlement or neglect.

A new procedure was to have a specially prepared money-chest inside the temple court, convenient to the worshipers who passed in and out, and under the care of the priest, who served as doorkeeper. This method proved successful. The money speedily accumulated. Ere long there was a sufficiency to make the repairs and more. Further donations for this purpose were refused. The temple was put into good order and a general blessing followed the experience, as would be naturally expected.

There is a lesson in this matter for us. The people like to see results. (1) They want to know that monies that are donated for benevolent purposes are not all absorbed for office expenses. (2) Voluntary offerings have the approval of both God and men, rather than offerings that are importuned, coaxed, begged, wheedled from saints and sinners. Everybody who gives to the Lord's cause is advantaged thereby; he not only forwards a benevolent cause, but cultivates generosity in his own heart. Our Lord said, "It is more blessed to give than to receive"—where the giving is willing and voluntary.

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RELIGIOUS AND SCIENTIFIC GLEANINGS

RED CROSS SAYS CHURCH GIFTS "PITIFULLY SMALL."

Church collections are referred to as "pitifully small" in a statement issued by the American Red Cross, which gives the total of collections from churches thus far as only $5,661.

"A week has passed since 'Peace Sunday,'" the Red Cross statement says.

"Donations from the churches of all denominations and creeds in support of the urgent mission of mercy of the Red Cross among suffering hundreds of thousands amount to only $5,661. Special attention is called to this fact because it is feared the public at large believed there would be a generous response through the churches to the fund."

POCKET WIRELESS TELEGRAPHY

Father Alfani, director of the Florence Observatory, thinks the invention by the priest Domenico Argentieri of a system to receive wireless messages without the use of poles or batteries is scientifically sound.

After war was declared the Italian Government forced all private wireless stations, including that of the Florence Observatory, to discontinue. The next day Father Alfani got from Argentieri copies of official wireless messages which had been intercepted without a wireless installation.

"There are many ways to do this," Father Alfani explained. "One of the simplest utilizes the very elemental expedient of sticking two steel needles into a potato." —*New York World.*

THE CHILDREN'S TEETH ON EDGE

The Buffalo *Enquirer* asks: "What is the matter with the rising generation? A few weeks ago, following the Rosenthal murder, Assistant District Attorney Frank Moss created a sensation by declaring that New York's most dangerous criminals are 'of the high school boy type.' A little later Bird S. Coler expressed the same idea in his book deploring the lack of moral training of the young.

"Now comes District Attorney Cropsey, of Kings County, with this declaration: 'Over 33 per cent. of the criminals of Kings County who are convicted on the more serious charges are boys under 20 years of age. A few years ago the percentage reached only 25.'

"Recently, in Buffalo, two astonishing cases appeared. In one case three young boys of well-to-do parents were found to have been long engaged in systematic burglary. In the other case three boys of well-to-do parents were nabbed as they were beginning a similar course of crime. None of these boys was in need. All of them had good homes. All had been reared in better than ordinary environment.

"Something, plainly, is the matter with the rising generation. What is the explanation? Is there any better answer than that, with 'liberality' merging into laxity, fundamental morality is not ground into youthful minds as in more rigid days?"

—*Press and Dakotan* (S. D.)

* * *

We would not wish to be understood as claiming that the Sunday Schools and Sunday School workers in any sense or degree favor or foster crime. Quite to the contrary. We note, however, that in proportion as Sunday Schools have become an institution of the past century, in that same proportion disobedience to parents and criminality amongst children have increased. It is surely proper to note these facts, whatever be their reason.

Is it not possible that the Sunday School has measurably caused parents to disregard their own responsibility in the moral training of their children "in the nurture and admonition of the Lord"? It is surely a fact that, since the institution of Sunday Schools, parents have hastened their children to these schools for semi-religious instruction for one hour a week, in exchange for the much larger and more direct instruction given in a previous day by parents to their own children.

DISTRESS OF NATIONS PRECEDING ARMAGEDDON

PASTOR RUSSELL DECLARES PRESENT WAR WILL EVENTUATE IN NO MARKED VICTORY FOR EITHER SIDE—THEN "ARMAGEDDON"

PRAYERS CANNOT CHANGE THE DIVINE PLAN OF AGES

Conflicting Prayers Ascending to God—Prevailing Confusion of Thought Respecting Prayer—Present Conditions Prophesied Twenty-five Centuries Ago—All Nations to Be Involved—The War the Prelude to Armageddon—Lasting Peace Obtainable Only Through Messiah's Kingdom, Soon to Be Established.

PASTOR RUSSELL

We consider the recent sermon of Pastor Russell on the above topic most remarkable and timely, and are publishing a synoptical review of it, as reported by the various metropolitan newspapers. Interesting editorial comments upon it have appeared in the leading dailies throughout the country. His discourse was based on the text, "Upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things that are coming upon the earth." (Luke 21:25, 26.) He said:

Our honorable President with praiseworthy intent has requested all Christian people to make this a day of prayer for peace in Europe. I have been asked to sermonize accordingly. However, I cannot concur with our worthy President in this matter. Much as I appreciate peace—and I have all my life labored to be a peacemaker—I cannot pray the Almighty to change His plans to conform to those of our honored President.

For 2,500 years God, through the Bible Prophets, has been telling His people about this great war and concerning the more terrible Armageddon which will follow it; and can we expect Him to reverse the programme at our behest?

The prayers of these millions praying for the prosperity of the Germans and the extermination of the Allies, and the prayers of other millions for the success of the Allies and the annihilation of the Germans, and the prayers of the Pope and of our President and other good people that this awful war shall promptly cease will all go unanswered, if I read my Bible aright. The war will proceed and will eventuate in no glorious victory for any nation, but in the horrible mutilation and impoverishment of all. Next will follow the Armageddon of anarchy.

After that, peace, lasting peace, may be hoped for, because God has declared it! It will be brought in by Messiah's Kingdom, for which so long we have prayed—"Thy Kingdom Come!"

For forty years I have been proclaiming this very war and its glorious outcome by sermons, oral and printed, and in my books on Bible study in twenty languages. Now, when the very year has come and the prophecy is being fulfilled, could I consistently ask the Almighty to change His programme? Nay! Rather my discourse will be, as announced, from the Master's words respecting the present "distress of nations with perplexity; * * * men's hearts failing them for fear of those things about to come on the earth."

God's Part in the Present War.

Doubtless many will be shocked with my declaration that this war and the resulting greater calamity are of Divine permission and arrangement, clearly prophesied in Scripture. The gathering of the nations to the present struggle is referred to in the prophecy of Joel, where the weak nations are called upon to assert their strength and where all of them are commanded to go down to the Valley of Jehoshaphat—the Valley of Graves—the cemetery outside of the city of Jerusalem being used by the Prophet in illustration of the terrible slaughter now going on.

Surely this war has brought more to the grave than has any previous war; and it is only beginning. For years the nations, in harmony with Joel's prophecy, have been "beating their plowshares into swords, and their pruning-hooks into spears," in the sense that they have been spending for military purposes money which should properly have been spent in agricultural implements and developments.

Apparently all the nations will yet be involved. Happy would it be if our own land shall escape! Our President and our Secretary of State are men of peace, and will surely do all in their power to avoid complications and war itself. Nevertheless, the great nations of Europe, realizing how much they will be weakened by this war, will do all in their power to ensnare these United States, lest at the conclusion of the war we should tower above the others financially and otherwise.

Why God Permits Sin and Death.

Only as we look at the Divine Plan as a whole can we understand God's relationship with this bloody war—and with all war. To the majority it is confusing to think that God would bring about any war. There is surely something wrong or there would not be such perplexity, for the Lord tells His people concerning this time of trouble that they "need not be in darkness that that day should overtake them unawares." God's people should have general information regarding His plans and arrangements.

Many have seen only small portions of the Divine Plan, and so have failed to grasp the great lengths, breadths, heights and depths of God's great purpose. But whoever has an understanding of the great Plan of God will ever after be able rightly to appreciate and to locate not only the events of today, but also everything that is coming; for the Bible outlines the history of man.

The Scriptures clearly teach that our earth is the only rebellious province in all God's fair creation. In this little planet God has permitted sin to take its course—to bud, to blossom, to bring forth its fruitage—that both men and angels may see the dire results of opposition to the Divine Government.

The Bible tells us how this world became rebellious. It tells us that God did not create mankind imperfect, as we are today. Man was created perfect, an earthly being in the image of his Heavenly Creator, in the sense of having a moral character, but limited to earthly conditions. This perfect man was placed in a perfect home, in every way adapted to his needs. This Eden was especially prepared for him and he was to enjoy it. He was the king of the whole earth; and therefore his Creator instructed him that as his family increased he was to subdue the earth and develop it. Had mankind remained in harmony with God, the whole world would have become as Eden.

God foreknew just what would occur, however. He foreknew Adam's sin and fall, as well as the mental, moral and physical degeneracy which would result from the disobedience of our first parents. He foreknew our weakness and imperfection, our attempts at moral, religious and mental reform and at mental and physical health. Yet He permitted all this to come to pass. Sin entered the world, and has continued to rest upon the human family for six thousand years.

God's penalty upon man is death, and it matters not whether that death come through war or pestilence or famine or by slower processes. Meantime, God would use all of man's experiences of the past six thousand years as a great lesson on the exceeding sinfulness of sin and on the utter hopelessness of any other help than that which God Himself has provided.

From the creation of Adam until now has been a period of six thousand year-days—man's work week—during which he has been permitted to try everything he could imagine for his own relief from sin and its penalty of death.

So far from gaining life everlasting for our race, all our efforts have accomplished nothing. Our most learned physicians and specialists declare that the world is on the verge of collapse, and that at the present rate of increase there would not, in one hundred and sixty years, be enough sane people in the world to care for the insane. They tell us that various diseases are increasing so rapidly as to endanger the race in a very short time; and that this is so notwithstanding the fact that sanitary conditions are made necessary, even to the extent of individual drinking cups.

Our only hope lies in the great Seventh Day, the antitypical Sabbath. In it Messiah, associating with Himself the saintly ones of this Gospel Age, will set up the Divine Kingdom amongst men—a spiritual Kingdom, not an earthly one, but ruling amongst mankind, blessing and uplifting them. For a thousand years the work of uplift will progress until all the willing and obedient will have attained again the lost likeness of their Creator; and the whole earth will be their Paradise.

"Times of the Gentiles."

Amongst other lessons which God has been teaching mankind is the fact that they are incapable of establishing a government such as is necessary for the real blessing and uplift of the race. God appointed Israel after the flesh to be His typical Kingdom for a time, and selected King David and his posterity to be rulers. By and by He cut these off, discontinuing the earthly typical Kingdom.

The last monarch of David's line was King Zedekiah, of whom we read: "O thou profane and wicked Prince, whose time has come that iniquity shall have an end. Remove the diadem, take off the crown, * * * I will overturn, overturn, overturn it until He comes whose right it is, and I will give it to Him." (Ezekiel 21: 25-27.) Messiah is the One whose right it is—Jesus the Head, the Church His Body—on the spirit plane.

Certain Scriptures indicate that the period during which God's Kingdom would be removed would be seven prophetic Times, each 360 years long. Seven Times would therefore equal 2,520 years. Reckoned from the time of King Zede-

(*Continued on 2d page, 2d column.*)

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YET SOME CLAIM THEY WERE ALMOST MONKEYS.

That the old Egyptians did not spend all their spare time building pyramids and wrapping up mummies is borne out by the excavations on the site of the ancient city of Antinoe made by Prof. Thomas A. Whittemore of Tufts College.

A portion of his collection, just arrived, contains a scrubbing brush, a rag doll, a baby's sock and over a hundred pairs of shoes, socks, boots, sandals and other forms of footwear which show an almost incredible resemblance to present day styles.

In the group is the first and oldest boot with eyelets ever discovered in Egypt. A party slipper is made of a fine grade of leather ornamented with gold, red and black thread. It has a very elaborately carved piece of leather on the instep. The scrubbing brush which was discovered had a wooden base and bristles on both sides.

Several dentists' instruments have been unearthed. Some are similar in shape to modern instruments.

Some druggists' balances are of equal interest. Lamps were found with the wicks still in them, and near them were implements used in keeping them in condition. —*New York World.*

THE FAITHFUL FEW.

O faithful few,
Who dare to hold God's Word and witness true,
Whose clear-eyed faith transcends our evil time,
And o'er the present wilderness of crime,
Sees the calm future with its robes of green,
Its fleece-flecked mountains, and soft streams between,
Still keep the track which duty bids ye tread,
Though worldly wisdom shake the cautious head.
No truth from heaven descends upon our sphere
Without the greeting of the skeptic's sneer:
Denied, and mocked at, till its blessings fall
Common as dew and sunshine over all.
—*Whittier.*

FINDS WORLD NO BETTER.

Professor Hall Says Christianity Is Making No Progress.

"What progress has Christianity made after nineteen centuries?" asked the theologian. "Would we dare to ask God to come down and accept New York, Boston, Chicago or San Francisco as a worthy product of our religion? Would we dare to present to him our record of 50,000 innocent girls a year dragged down to supply the demands of lust; would we dare present to him the statistics of our drink bill, and the money spent in dissipation and folly; would we dare excuse the graft of our railroads, the corruption of our politics, the greed of our industrial system? Would we dare to present Philadelphia to the Father this night and say, 'Here is our jewel; here is the product of nineteen centuries of Christianity; take it into Thy bosom?'

"When China calls to the world, 'Oh, Christian people, pray for us,' can we reply, 'China, we are a Christian people; just do as we do?'"—*Philadelphia Ledger.*

In the Sicilian village of Maletto, a merchant, before buying, consulted the priest, who dissuaded him, saying, "The reading of the Bible is prohibited." The merchant was about to hand the book back to the colporteur, when his student son reminded him that he had paid a sum of 4.35 lira for a permit from the Pope to read any book whatever. [Colporteur Greco saw the curious document with his own eyes.] The merchant said that his son was quite right, and thereupon bought the Bible. Other people were present, longing to buy, but they had not paid for such permits.
—*Exchange.*

FREE LITERATURE!

Send postal-card request for free copies of this paper. Some of the interesting subjects you may have for asking are:

Calamities—Why Permitted?
Creed Idols Smashed.
The Rich Man in Hell.
Thieves in Paradise.
Spiritism Is Demonism!
Our Lord's Return.
Where Are the Dead?

(*Continued from 1st page, 4th column.*)

kiah, that period ends this year; for, according to the Scriptures, King Zedekiah's crown was taken away in 606 B. C. If so, with the close of the present year Messiah should take to Himself His great power and begin His glorious Reign of a thousand years, the beginning of which, according to the Bible, will be a very dark hour, "a Time of Trouble such as was not since there was a nation," "no, nor ever shall be" the like again.—Daniel 12:1; Matthew 24:21.

When God removed His Typical Kingdom, 606 B. C., He gave to the Gentiles authority or permission to do their best in governing the world and bringing in righteousness and happiness. That we might know all this, He gave a dream to Nebuchadnezzar, King of Babylon, and sent the interpretation of that dream through the Prophet Daniel. The dream showed a great image, whose head was of gold, representing Babylon; its breast and arms of silver, representing the succeeding government of the Medes and Persians; the belly of brass, representing the Grecian Empire, which followed the Medo-Persian, and its legs of iron, representing Rome, the government of the Caesars. Each of these governments has had universal sway, each has shown the best it could do for humanity, and each has failed.

Next came the feet of the image, which were of iron smeared with clay, thus made to resemble stone feet. These iron feet represented the Holy Roman Empire, which was really a part of the Roman Empire, and the divisions of which are at war with each other to-day. The dream and its interpretation showed that a stone cut without hands struck the image in its feet, ground them to powder and utterly destroyed the entire image. This stone represented the Messiah's Kingdom, which will ultimately fill the whole earth, according to this prophecy.

The clay smeared on the iron feet, making them look like stone, represents the fact that the present Roman governments of Europe claim to be Christ's Kingdom. On their coins, and otherwise, they claim to represent God. They have been deceived into thinking and speaking of themselves as Christendom, which signifies Christ's Kingdom. In reality they are the last representatives of Gentile power—"kingdoms of this world"—the toes of the image of Gentile supremacy of which King Nebuchadnezzar dreamed.

The present war will weaken the nations, draining not only their life blood, but also their wealth; and it will demonstrate the inefficiency of all Gentile kingdoms to bring to the world peace, righteousness, satisfactory government. But Messiah's Kingdom, which will then be inaugurated, will be "the desire of all nations."

The Prophetic Forecast.

This war, and the anarchy of Armageddon, which will follow it, will prove conclusively the need of Divine interposition in human affairs. As Jesus said, speaking of the present trouble and the resulting anarchy, "Unless those days shall be shortened, there would be no flesh saved." So virulent, so selfish would that strife be that our civilization would perish did not God through Messiah's Kingdom, the Elect, intervene to bring order out of chaos.

Doubtless earth's great rulers have done the best they knew how to do for their peoples. Some of our very best laws came from Julius Caesar, in combination with the Mosaic code. Some of the world's rulers today are also doing their best; but they are confused. Having a false idea of what constitutes Christ's Kingdom, they seem to think it their mission to conquer the world. They also believe that they foresee a general uprising of Socialism, and their hearts are failing them, fearing the things coming upon the earth.

While they knew that this would be the worst war ever known, yet they preferred it to that which they were striving to ward off and which they have succeeded in keeping off for the present. But they have lost their best blood, their best energy, their money, commerce, etc.; and when the war is ended, these nations, sorrowful and famine-stricken, will be greatly angered at their rulers. Then will come the determination for something like Socialism. This the governments will endeavor to put down, and to some extent they will succeed. Then will follow the great explosion—the Armageddon of the Scriptures. Then will be the Time of Trouble, immediately preceding the Messianic Kingdom, which will inaugurate the long-promised Peace on Earth.

WHY GOD'S WRATH UPON THE NATIONS

Justice of the Day of Vengeance—"Render Unto Her Double"—"The Controversy of Zion"—Balancing the Books—Squaring Accounts with Debtors—Preparing for the New Dispensation of World-Wide Blessings to the Church and the World.

SEQUENTIAL to his wonderful discourse on "Distress of Nations" Pastor Russell addressed an overflowing house the following week on "Why God's Wrath upon the Nations." His address inquired into the reason why in God's providence the world is being ushered into "a time of trouble, such as was not since there was a nation." What special sins call upon Justice for extraordinary penalty? The Pastor's text was, "And the nations were angry, and Thy wrath is come."—Revelation 11:18.

After some introductory comments upon his text, the speaker read a number of corroborative Scriptures—Isaiah 34:1-6; Jeremiah 25:15, 16, 27-38; Isaiah 66:15, 16; Luke 21:24-26; Revelation 6:9-11; 2 Thessalonians 1:3-10. Commenting on these Scriptures as he went, the Pastor claimed that their united testimony referred to the present time, mistranslated the end of the world; properly interpreted, the end of this Age, lapping upon and inaugurating the New Age—"the world to come."

God's people Israel typified Spiritual Israel. All others were called the nations, the people, the Gentiles, and were outside of covenant relationship with God. Many of the Scriptures quoted had a double application: in a smaller sense, to the affairs of Typical Israel; in a larger sense their fulfilment belongs to the end of this Age. Of Natural Israel it was written, "They are not all Israel who are of Israel"; and similarly we might say today, not all are Christians who profess to be. Jesus emphasized this same thought when He referred to "Israelites indeed," and speaking of His Church He referred to some as "the very Elect," thus distinguishing them from the numerous mass of Christians, who in a formal manner say, "Lord, Lord," and draw nigh with their lips, when their hearts are far from Him.

Only Jews, Gentiles and Saints.

Applying the matter now, the Pastor declared that the whole world are Gentiles, except the true followers of Christ, His saints, and the loyal-hearted Jews, who are still God's people under their Law Covenant. In classing the great mass of Jews and of professed Christians as part of the world the Pastor meant no unkindness; for he declared that there are many noble characters amongst the Gentiles—amongst those who are not in covenant relationship with God, who are neither under the Law Covenant nor under the Covenant of Grace. God has an eventual blessing for all who love righteousness and truth—under the blessing of Restitution.—Acts 3:19-23.

However, to understand God's dealing in the present time, nominal Christians, or mere professors, must not be confounded with the "Little Flock" who have responded to the Gospel Call. "Gather My saints together unto Me, saith the Lord! those who have made a Covenant with Me by sacrifice"—self-sacrifice. (Psalm 50:5; Romans 12:1.) If we shall recognize these saintly Christians of every nation and denomination as being the one true Church, "whose names are written in Heaven," and if we shall recognize all others as Gentiles, we shall be getting the eyes of our understanding into true alignment with the mind of God as expressed in the Bible. From this standpoint only can the prophecies of the Bible be understood.

Thus seen, God is not merely calling nations to war, to battle, as nations; but in a more particular sense the call is to all Gentiles irrespective of national boundaries. And it is worthy of note that throughout the Scriptures the great masses of India, China, etc., are comparatively ignored. Because they have not come into particular contact with God's Messages they are not so particularly included in the judgments, chastisements, troubles, foretold to be coming upon the earth at the close of this Age. In other words, unintentional ignorance of God is not a crime to be punished, but a defect to be corrected in due time by the blessings of Messiah's Kingdom.

The blow of the Divine rod is therefore to be expected upon the so-called Christian kingdoms—upon nominal Christian people. The responsibility of these and their punishments will be in proportion to their knowledge and their failure to live up to the knowledge possessed. Ignorance is not wickedness in God's sight.

Wrong Thoughts of God's Wrath.

When thinking of the wrath of God coming upon the world, we are not to think of the Almighty as having exercised great patience for centuries and finally losing His Temper and wreaking vengeance upon His creatures. Such a thought might be gathered from some of the expressions of the Scriptures, because of adaptation of language to human comprehension, and because of more or less loss of the true sentiment in translating and through the mental gloss of the translators. In any event let us remember that this wrath of God and the judgments coming upon the world are wholly different from the legends—namely, eternal torture, etc., at the hands of demons, taught us by our creeds. Instinctively, a part of the dread we have of death in every form—by war, famine and sickness—is the fear of that eternal torture nightmare thrust upon us from childhood, inculcated by all the creeds of Christendom, but wholly without Bible foundation when the latter is properly translated and rightly understood.

Furthermore, we should remember that while God has foretold the troubles of the Day of Wrath for centuries and indicates that He will have to do with their precipitation upon the world, nevertheless elsewhere He also shows us that these troubles really come from ourselves, that they are the outgrowth of human wrongdoing, and that these dire penalties of sin would have wrecked our social and religious fabric long, long ago, had not Divine Providence forfended—holding back the storm of human passion and avarice, and permitting it to come only now, in the end of the Age, at the time when Divine Providence has Messiah's Kingdom in full readiness to take control. Just so soon as the storm of human passion shall have taught humanity its needed lessons and shall have liquidated the long-standing accounts, Messiah's Kingdom, with a clean slate, will be inaugurated.

We have reached the end of this world—the end of this Age. The long-promised Day of blessing and Divine favor is already dawning. God through Jesus' sacrifice has provided for all human sins and frailties traceable to original sin. These are all to be forgiven absolutely. Certain wilful sins have been more or less punished during the lives of the sinners; and some of these, recorded in human weaknesses, mental, moral and physical, will be gradually gotten rid of during Messiah's Kingdom, under the Restitution processes which will then prevail. All will have an opportunity of rising up, up, up to human perfection; and those who have wilfully degraded mind and body will have the steeper path to climb and the longer one. Nevertheless, they will be able to come to the fulness of human perfection and everlasting life if they will, under the blessings and with the aid of Messiah's Kingdom.

Accounts Yet to Be Squared.

At first this might seem to be a full settlement for all of the world's sins; but not so, according to the Scriptures. In Jesus and in His saintly followers all down through this Gospel Age, the world has had God's Cause, the Cause of Righteousness and truth, more or less clearly manifested. Every persecution against these members of the Body of Christ is a crime against God and against righteousness. Of such sufferings the Apostle says, "If any suffer as a Christian, let him glorify God on this behalf; for the spirit of glory and of God resteth on such."—1 Peter 4:14, 16.

As a blessing rested upon all the Lord's faithful people who have suffered unjustly, so correspondingly a Divine curse, or penalty, has rested upon all persecutors of these, their responsibility being gauged by the degree of their knowledge, and their punishment was proportionate. On the books of Justice, however, God represents that the lives of all of His faithful ones cry out for vengeance; and that while mercy comes to all mankind through the sacrificial death of the Saviour, this does not alter the fact that Justice calls for certain punishments for crimes more or less wilful and therefore not included in the Saviour's atonement.

Thus it was in the end of the Jewish Age, which may serve us as a pattern, or illustration, of the ending of this Age. St. Paul, writing of that time, says, "Wrath is come upon this people to the uttermost, that all things written in the Law and the Prophets concerning them should be fulfilled." The great Time of Trouble with which the Jewish Age ended was a righteous retribution for unsettled claims of Justice. The Just One had been slain; and although the merit of His sacrifice will yet avail for every Jew and for every other member of Adam's race, nevertheless Justice visited a punishment upon the people who said, "His blood be upon us and upon our children." (Matthew 27:25.) Notice, however, the vast difference between these Bible judgments and the eternal torment judgments falsely declared by every one of our creeds, which indirectly tell us that every Jew at death goes to eternal torment because he is not a Christian.

But the Scriptures declare that the punishments upon the Jews which culminated in the destruction of Jerusalem in A. D. 70 were, some of them, for sins committed long before. Notice Jesus' words, "The blood of all the Prophets, which was shed from the foundation of the world, shall be required of this generation; from the blood of Abel unto the

blood of Zacharias, who perished between the Altar and the Temple."—Luke 11:50, 51.

Wherein was the justice in exacting all that of the people living in the close of that Age? We reply that those people had far more responsibility than all who preceded them. They had a great Light amongst them, shining from Jesus and the early saints. In their treatment of these lightbearers, crucifying them and variously injuring them, that last generation of the Jewish Age partially exonerated their forefathers, who had done similar things with much less enlightenment; and upon the enlightened ones fell the "wrath."

"The Recompenses of Zion."

The Bible intimates that similar aggregations of punishment are to be expected in the end of this Gospel Age. The great Time of Trouble, or Day of Wrath, is the "recompense of the controversy of Zion"—the saints, the True Church. For eighteen hundred years has Jesus prophetically declared that the Kingdom class would suffer violence; and the violent have usurped the place of the true by force. (Matt. 11:12). All the while, the violent have outwardly been posing as the True Church of Christ, while the saints of God in every epoch and in every century have suffered—"as deceivers, and yet true; as poor, yet making many rich; as having nothing, yet possessing all things." (2 Corinthians 6:8-10.) "Heirs of God and joint-heirs with Christ" (Romans 8:17), they have been counted "the filth and offscouring of the earth," "of whom the world was not worthy." Their names have been cast out as evil, and as Jesus prophesied it has been true, "They shall say all manner of evil against you falsely, for My sake." (Matthew 5:11.) These are bidden to rejoice and be exceeding glad, knowing that their reward in Heaven is great.

But the sin of their persecutors must be liquidated, even though the persecutors themselves will all eventually be forgiven. From this viewpoint, the "Time of Trouble such as was not since there was a nation," and which is now beginning and gradually to be consummated, will be the squaring of God's accounts with the world, preparatory to handing the Kingdom over to Messiah, for all to be blessed by His rule; as it is written, "I will give Thee the heathen [the Gentiles] for Thine inheritance, and the uttermost parts of the earth for Thy possession." (Psalm 2:8.) First must come the breaking in pieces as a potter's vessel, and the great lessons which that tribulation will bring, in order that the world may be prepared properly to appreciate and "love righteousness and hate iniquity."

As illustrative of this principle, note the lesson of Revelation 6:9-11. Following a great persecution, the Lord figuratively represents the martyrs of that period as crying out to Him, even as the blood of Abel is said to have cried out for vengeance. The cry is, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" White robes were apportioned to them as indicating that from the Scriptural standpoint they were pure, holy, justified through faith and obedience; and the message for all the martyrs of Jesus was, Wait a little season; the vengeance will come, but not until all of this class shall have experienced their share of "the sufferings of Christ."

To these martyrs the suffering brought polishings of character, testings of faith, Divine approval and an increased glory on the spirit plane as members of the Bride of Christ—the blessings to be given to them in the First Resurrection—the Chief Resurrection, referred to by our Lord in Revelations 20:6. The closing of the Gospel Age will witness the martyrdom of the last members of the Body of Christ. Then the glory of the First Resurrection will signify the establishment of Messiah's Kingdom, the time for the recompensing of Zion's wounds in the Great Tribulation. Then will be accomplished the binding of Satan; and then Messiah's Kingdom, with all its blessed and uplifting influences, will bless the whole world with the long promised "Restitution of all things which God hath spoken by the mouth of all the holy Prophets since the world began."—Acts 3:19-23.

Modern Persecutions Differ.

We do not say that the persecutions of the last members of the Body of Christ will be by literally cutting their tongues out, by literally burning them at the stake, by literally crucifying them or beheading them, as was done with some of the other members of the Body in the past. In our day there is a more refined process often used. Some are gibbeted by the pulpit, some are "roasted" in the public press, some have their tongues cut out in the sense that their words are misrepresented, and that they are denied a hearing. And yet there are things in the Scriptures which seem to imply that there may be a literal assassination and destruction of God's faithful people in the end of this Age, as well as a figurative one. But the Lord's grace will be sufficient for them; and the more they shall suffer for His sake, for the Truth's sake, the greater will be their glory and station in the Kingdom.

Who shall be punished for these crimes against the Saints of God? We answer: Babylon, and Babylon signifies what is to-day known as "the Christian world"—a very anomalous term; for the world has no identification with Christianity, nor Christianity with the world. The so-called "Christendom" of our day corresponds exactly to the Jewry of Jesus' day. Then Scribes and Pharisees, hypocrites, were banded together with the Sadducees and the Herodians, the worldly and infidel politicians. Their object was one, namely, the perpetuation of their own institution, regardless of God's arrangement. So here, the civilized world, misnaming itself "Christ's Kingdom," is intent upon the preservation of the great Babylon which it has constructed, and willing to do anything to avoid the destruction which the Bible declares. But nothing that Babylon can do can avert the overthrow of present institutions and the establishment of the new order of things which God has foreordained for the blessing of the world through Messiah's Kingdom, for which His saints have long prayed, "Thy Kingdom Come!"

Hypocrisy the Greatest of All Sins.

Taking into account the persecutions endured by God's saints throughout this Gospel Age, there must be a heavy account on the book of Justice to be settled. Saintly Catholics, saintly Presbyterians, saintly Baptists, saintly Methodists, saintly people in and out of all denominations have suffered; and Jesus' words still stand true—namely, that whosoever would give to the least of His followers even a cup of cold water would not fail of a reward, and that injury to even the least of these would be punished.

Are we asked what are the special sins of our day so reprehensible in God's sight? We reply that here, as in Jesus' day, hypocrisy is the greatest of all sins. There were thefts, murders, adulteries and injustices of various kinds in Jesus' day; yet while denouncing all these in spirit, He practically ignored them all in His denunciations of the hypocrisy of the religious rulers. We believe that His judgment of so-called "Christendom" to-day is of the same order.

There was a time when the world ignorantly thought that the kings of earth were ruling as part of Christ's Kingdom. There was a time when men really believed that their everlasting destiny was in the hands of the clergy, Protestant and Catholic, and that unless they had the good offices of these in baptism, marriage, funerals, etc., they would be eternally tormented. There was a day when all were so deluded as to believe that the entire human family was going down to eternal torment, except the mere handful, the elect saints. There was a time when such atrocious doctrines were believed to be of God; but that day has passed—a more enlightened day has come.

Our Bible is better understood; the clergy are no longer deceived. They know that the word Sheol of the Old Testament and the word Hades of the New Testament represent the state or condition of death, into which the whole world goes—good and bad. They know that these words could not represent torture or fire in any sense of the word. They see God's character more clearly; they perceive that the kingdoms of this world are merely political institutions permitted for a time, in the same sense that God permits famines, pestilences, etc., waiting for the glorious epoch of Messiah's Kingdom to bring in the New Order of things.

But nothwithstanding this knowledge, the Divine character is still blasphemed. The kings of the earth, told during the Dark Ages that they were the sword of the Lord and servants of the Church, have not been undeceived. Hence the Czar of Russia, the Head of the Greek Church, believes he is working out a Divine destiny; the British, under King George, are equally convinced that they are working out a great destiny as God's Kingdom. The German Kaiser is similarly deceived into thinking that he is the sword of the Almighty. Mark his latest reported proclamation to his army in Poland, which reads:

"I Am Jehovah's Sword," Says Kaiser.

"Remember you (my army) are God's elect. God's spirit has descended on me because I am Emperor of Germany. I am Jehovah's sword, His representative, the instrument of the Most High. Woe and death be to those who resist my will! and to all who do not believe my mission, and to cowards in my army! The enemies of the German people shall perish. God demands their destruction. He it is who through me commands you to fulfil His will!"

These false doctrines of the Dark Ages are bearing a terrible fruitage in the present war. Similarly the teaching of eternal torment, misrepresenting and blaspheming God's character, is bearing an evil fruitage. Millions of people are being turned away from faith in a God of Love and from faith in the Bible as His Message by the most monstrous blasphemies of the Dark Ages. I charge the responsibility of all this against the sects and creeds of Christendom. I charge that the ministers, whose eyes are now open to a saner comprehension, have neglected the Bible, have neglected the people, and, instead of helping them out of the darkness, are now leading them into darkness in an opposite direction—into Evolution and Higher Criticism and everything contrary to the Word of God.

God is still misrepresented in the world. The creeds of the Dark Ages are still hugged to the bosom in outward pretense, while inwardly they are loathed. A great fraud, a great hypocrisy, you say? I answer, Yes; the most astounding the world has ever known. Two hundred thousand professed ministers of God and of Christ are standing before the world to-day telling the legends of the Dark Ages and seeking to hinder the people from coming to a knowledge of the Truth, meanwhile receiving the people's money and reverence. Does not such hypocrisy, such blasphemy against God, such deception of the people, such keeping of them in darkness, deserve a great punishment, and is it not nigh?

What shall we do, do you ask? I answer, Be honest! Be true! Come out of Babylon. Stand free from all such slandering of the Almighty God and His gracious provisions. Stand for the Bible, the Truth, the God of Love and Wisdom, Justice and Power. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—2 Cor. 6:17.

Upon Great Babylon (Gentiles falsely calling themselves "Christendom") is to come a settlement of all the unrequited crimes against God's saints throughout this Age, "a Time of Trouble such as was not since there was a nation." "Reward her even as she rewarded you, and double unto her double, according to her works; in the cup which she hath filled, fill to her double. How much she hath glorified herself and lived luxuriously, so much torment and sorrow give her. * * * Therefore shall her plagues come in one day (speedily), death, and mourning, and famine; and she shall be utterly burned with fire (destruction); for strong is the Lord God who judgeth her."—Revelation 18:6-8.

Fear Is a Cause of Great Nervous Tension

"The Lord is My Helper, and I will not fear what man shall do unto me."—Hebrews 13:6.

Fear is one of the greatest evils in the world, causing much nervous tension and distress. It is a result of man's being out of harmony with the Creator. We may be sure that the angels have no fear. God maintains them in their peaceful condition because they are in harmony with Him. We may be sure, also, that this was the case with our first parents. When they were created they had no fear. Divine protection was over them. But when sin came in the curse followed. Being for six thousand years under the reign of Sin and Death, man has become very fearful. He realizes that there are forces outside of himself with which he cannot cope. And this knowledge robs him of much of the pleasure of life.

There are a few people who have lost this fear, but these are the exceptions. Our text tells us of some who do not fear, and shows us why this is a reasonable condition. They no longer fear what *man* can do unto them, because *the Lord* is their Helper. The fear of man is a greater fear than the fear of beasts. As the poet wrote,

"Man's inhumanity to man
Makes countless thousands mourn."

On account of sin many have become murderers. Though they are restrained by the law from committing the *overt act*, they have the *murder spirit*, the selfish spirit. This leads to all kinds of wrong-doing — unrighteousness. Those who will not actually take life, may commit murder by the use of slanderous words. Thus they inspire *fear* in the minds of others.

The Source of Relief.

The Psalmist speaks of some who had gotten rid of this fear of man—of such were Abraham, Isaac, Jacob and the Prophets. And what was true of them should be true of the consecrated Body of Christ. The reason for this peace of mind is that these have come into special relationship with God. By the Covenant of Sacrifice, made possible to them by the Savior, they have become sons of God; "and if children, then heirs; heirs of God, and joint-heirs with Christ," their Lord. God thus being their Father has a deep interest in them; and so they learn to trust Him.

With this confidence in God, then, these have no fear. He has assured them that He is able to make all things work together for their good. If at first they found that as followers of Jesus they had more trials, more difficulties from the world, the flesh and the Adversary than any other people in the world this realization may have filled them with alarm and intimidated them. But as they have gone to the Father in the spirit of prayer and hearkened to the message which He has sent through the Prophets and Apostles, they have learned that He is dealing with them as New Creatures. Gradually they learn that "no good thing will He withhold from them that walk uprightly."

The Father will not withhold anything necessary for the proper development of His children. He also promises that we shall not be tempted above that we are *able* to endure, lest some injury come to us. Thus we see that He is supplying all our needs, enabling us to lay down our earthly lives. And as we learn the proper lessons from our experiences, we find that perfect love casts out all servile fear of our Heavenly Father; for we love and trust Him. We have no fear of the Adversary, because we know that the Lord will not permit the Adversary to injure us, if we keep close to Him. And if God permits us to have experiences of trial from the Adversary and our fellowmen, He does so to the intent that these may work out good to us.

"My God, I set my seal that Thou art true,
Of Thy good promise not one thing hath failed."

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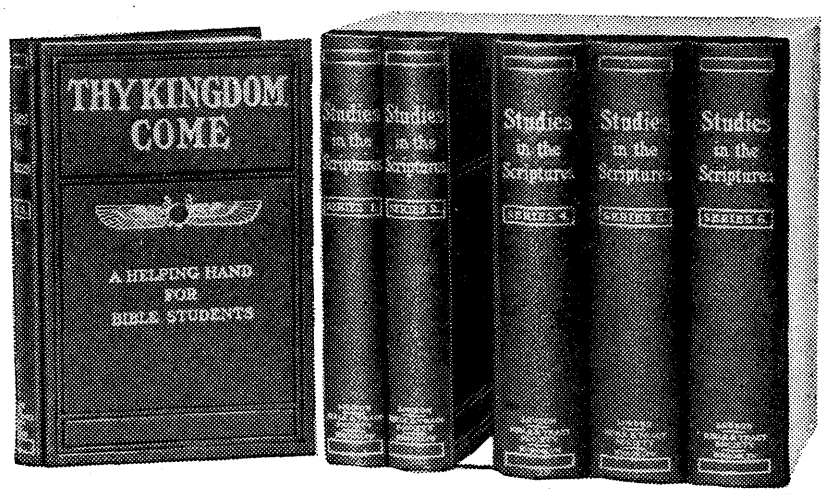

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Significance of Ordination Of Christian Ministers

PASTOR RUSSELL'S REPLY TO CRITICS

BELIEVING the following letter from Pastor Russell to a friend in British West Indies would be of interest to our readers, who may have come in contact with some of the slanders offered by opponents, we have asked permission to reproduce it in these columns. This letter was published in the newspapers of Trinidad, as follows:

"Mr. E. J. COWARD,

"Port-of-Spain, Trinidad, B. W. I.

"Dear Brother in Christ: Yours of October 3d is before me. Thanks for its clippings from the *Gazette* and the *Evangelical Christian*.

"I am quite familiar with the slanderous screed issued by Rev. J. J. Ross. In Canada they have just two laws governing libel. Under the one the falsifier may be punished by the assessment of damages and money. Under the other, criminal libel, he is subject to imprisonment. I entered suit against Rev. Ross under the *criminal act*, at the advice of my attorneys, because, as he has no property, a suit for damages would not intimidate him nor stop him. The lower Court found him guilty of libel. But when the case went to the second Judge he called up an English precedent, in which it was held that criminal libel would operate in a case only where the jury felt sure that there was danger of rioting or violence. As there was no danger that either I or my friends would resort to rioting, the case was thrown out. I could still bring my action for financial damages, but it would be costly to me and impotent as respects Rev. Ross. He, however, is having troubles of his own. The Bible authorizes a defense of the Truth only. We are not to smite the brethren. Whoever undertakes an attack upon any Christian minister's reputation violates the Master's commands, and puts himself on the side of the Adversary. A lying spirit is sure to be a boomerang.

"As respects my education in Greek and Hebrew: Not only do I not claim very special knowledge of either language, but I claim that not one minister in a thousand is either a Hebrew or a Greek scholar. To be able to spell out a few Greek words is of no earthly value. Nor is it necessary longer to study these languages, in order to have knowledge of the Bible. Our Presbyterian friends have gotten out at great cost Young's Analytical Hebrew, Chaldaic, Greek and English Lexicon Concordance, which anyone may procure. And our Methodist friends have issued a similar work—Strong's Analytical Concordance and Lexicon. And there is a still older one entitled Englishman's Hebrew, Chaldaic, Greek and English Lexicon and Concordance. Additionally, Liddell and Scott's Greek Lexicon is a standard authority. The prices of these are not beyond the reach of the average man. By these works scholarly information respecting the original text of the Bible is obtainable. I have all four of these works and have used them faithfully. Very few college professors, even, would risk to give a critical translation of any text of Scripture without consulting these very works of reference, which are standard. To merely learn to read the Greek and Hebrew without a six years' course in their grammars is more likely to hinder than to help in Bible study; far better take the acknowledged scholarship to which I have referred.

"Additionally I remind you of the many translations of the Bible now extant—all of them very good. I have all of these and find them useful in comparison in the study of any text—one sometimes giving a thought which another may not. The other day, for curiosity's sake, I counted Bibles in different translations, etc., in my study and found that I have thirty-two.

"As respects my business dealings, I need not remind you that American Courts are very strict, and that if anybody feels that I have wronged him out of a dollar, he would have no difficulty in haling me into Court. You have my assurance, dear Brother, that I do not owe any man on earth a penny, and that I have never taken a penny from anyone unjustly. On the contrary, as you know, I have spent several small fortunes in seeking to do good to my fellowmen—in helping them to a better understanding of God and the Bible. Having once been an infidel myself, and having subsequently found that I had confused the teachings of the Bible with the teachings of the creeds, and that the Bible's teaching is a glorious, grand doctrine, it has since been my business and pleasure to do all in my power to help fellow-mortals out of darkness into the true light."

I need not tell you how absurdly untrue Rev. Ross' statements are in respect to my ordination; but really it seems strange how little people use their thinking faculties in such matters—how few who would read the Rev. Ross' statements would see their absurdity. For instance, he is a Baptist and was authorized or ordained by the Baptists—not by Methodists, Presbyterians, Lutherans, Catholics or Episcopalians. Would an Episcopalian recognize Rev. Ross' ordination? Surely not! Would a Roman Catholic recognize his ordination? Of course not. Ordination merely means authorization. The Catholics will authorize, or ordain, those only who belong to their faith. The Baptists will ordain, or authorize, those only who are Baptists. How foolish, then, to talk about ordination from their standpoint!

But ordination from my standpoint, the Bible standpoint, the standpoint of an increasing number of Bible students all the world over, is different. It is a Divine ordination. But our Baptist friends and our Methodist friends would say that they, also, recognize Bible ordination, that they are not merely dependent upon each other. But we challenge them to prove that they ever had a Divine ordination or that they ever think of it. They merely think of a sectarian ordination, or authorization, each from his own sect or party.

True, Catholics and Episcopalians are different and do recognize a Divine ordination. They claim that Jesus ordained His Twelve Apostles and that these have successors in the Bishops, who are styled 'apostolic bishops,' and under the theory of 'apostolic succession' have the same power as the original Twelve Apostles to ordain and to teach. Bible students believe that they err in this claim and that the doctrine of 'apostolic succession' is unscriptural. The Bible recognizes only Twelve Apostles. More than that, the Bible denounces all apostolic bishops as being in error. Referring to them, Jesus said that they claimed to be apostles, and are not, but do lie. (Revelation 2:2.) In other words, contrary to the superstitions of Catholics and Episcopalians, their bishops have no authority whatever to ordain anybody.

What, then, is the proper ordination of a minister of Christ, and how can it be obtained, according to the Bible?

We answer that God's ordination, or authorization, of any man to preach is by the impartation of the Holy Spirit to him. Whoever has received the Holy Spirit has received the power and authority to teach and to preach in the name of God. Whoever has not received the Holy Spirit has no Divine authority or sanction to his preaching. In other words, he is unordained in the highest, truest sense of that word.

What is the secret of the opposition and slander that is being raised up against me and against all who, like me, are Bible students? It is malice, hatred, envy, strife, on the part of those who are still hugging the nonsense of the Dark Ages and neglecting true Bible study. They see that their influence is waning. But they have not yet awakened to the true situation. They think that I am responsible for their smaller congregations and small collections. But not so. The real difficulty with them is that the people are becoming more intelligent and can no longer be driven with the crack of a merely man-devised whip of fear. The colleges of the world have been teaching that the Bible is a foolish old book, until few preachers and few of the educated of the world believe it to be of Divine inspiration. Losing faith in the Bible, in the preachers and in the creeds, the people are drifting toward atheism. That is the real difficulty.

While my work does not, indeed, help to build up any of the sects of Christendom, it is helping to establish Christian people in a true faith in God and in the Bible. It is giving them a firm foundation and an intelligent understanding such as they had prayed for and hoped for before, but never found. This is not because of great ability on my part, nor on the part of my associates, but because God's time has come for blessing Bible study in the light of present-day opportunities. It is as Jesus promised—the Wise Virgin class of Christian people, who 'trim their lamps'—study the Bible—find it to shine out brightly and to point them to the new Age of blessing under Messiah's Kingdom.

"If you choose, you may make such extracts of this as are likely to reach intelligent people through any of the newspapers. But really I care little for what men may say or think about me. Of course, such things are painful; but they are only what the Bible tells us will be more or less the experience of all who would be loyal to God and His Word. So persecuted they the saints and prophets of the past—even the Master Himself. And as for how I got my education—it seems to me of little consequence. I have enough to serve my own purposes, and, apparently, too much to please Rev. Ross and others of his type, who, not knowing how to meet my theological teachings, do not attempt to do so at all, but merely charge me with ignorance. As I read his vile slanders I thought of what the New Testament says about St. Peter and St. John. They were so woefully ignorant that all the people perceived that they were 'ignorant and unlearned men.' If they were living today, I suppose that the Rev. Ross and Co. would be after them to show them up as not having been ordained by the Baptists and not knowing anything anyway.

"Very truly your servant in the Lord,
"C. T. RUSSELL."

PRAYERS FOR KINGS AND GOVERNMENTS

"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all Godliness and honesty."—1 Tim. 2:1, 2.

THE Scriptures tell us clearly that the kingdoms of this world are not the kingdoms of our Lord. (Luke 19:11, 12.) They inform us in an indirect way that the world cannot realize that the affairs of the present order of things are all under the supervision and care of Satan (Matthew 4:8, 9; John 14:30); that the Lord will not set up His Kingdom of righteousness *until His appointed time*. When that time shall come, all kings and priests and peoples shall serve and obey Him. (Daniel 7:27.) His reign will be the one that will be the "desire of all nations."

But in the meantime, the Bible gives us to understand, these present kingdoms are given the opportunity of seeing what they can do under these conditions. (Daniel 2:37-44.) When the typical kingdom of Israel was destroyed and the kingdom was given to Nebuchadnezzar, it was for the opportunity of seeing what his kingdom could do. It might be righteous or unrighteous.

And so it has been from the kingdom of Nebuchadnezzar down. They are all Gentile kingdoms, and not representatives of God. All these various kingdoms are demonstrating various principles of government. Mankind under these kingdoms are learning lessons of experience which will be valuable to them in the future. Under these kingdoms we have seen men battling for rights. Sometimes they have been defeated, and sometimes victorious—as the case may have been. In the various battlings we have seen righteousness and unrighteousness striving together; but with all, *policy* rules.

Under all the kingdoms mankind has demonstrated that no government by imperfect man can rectify the difficulties which confront humanity. We cannot abolish sin and sorrow, crying and dying. Had only *one* king or *one* nation been permitted to experiment with the race, we would not have known whether or not *other* nations might not have been successful, had they had the opportunity. Each nation in turn seeks to be the universal power, and each claims to be the better government; as, for instance, the American Government wants to give better government to the Filipinos, and Great Britain wants to give better government to the people of India and South Africa. What do civilized nations and tongues do in less civilized lands? What can they do for the betterment of conditions? In all these countries they show that selfishness dominates.

Power Used for Selfish Purposes.

We see the fact demonstrated that if one nation had really the power to bless others, it would not bless them without taking advantage of them. Our civilized nations in heathen lands use their power in a selfish way—taking money away from their fellow-creatures. Instead of leading them to higher and better conditions, things have generally been conducted on a commercial basis. And these very peoples who have more or less taken advantage of others in their extremity and need, and those peoples who have been taken advantage of by fear, will all learn a good lesson from this experience.

God is permitting the nations to learn these various lessons, before setting up His Kingdom in great power and glory. When His Kingdom shall be established, the contrast between its government and all these other governments will be so marked that all will have a great deal to learn. No doubt many who suffered through injustice will be all the better prepared to appreciate the better government when it shall come in.

In the meantime, God's people who are being called out to be members in the Body of The Messiah, are not told to say, "These kingdoms are not doing well, and our Kingdom will show this." On the contrary, we should speak encouraging words: "Your nation is seeming to do about the best it knows how to do. As it gets more intelligent, it strives for a better government."

Sympathy for Those in Authority.

We who belong to the new Kingdom are as citizens in a foreign country. We see that we are more or less influenced by the condition of the things of this world. We have sympathy with mankind. We are glad that a New Dispensation is coming in. We see that these who are striving to make things better have a Herculean task. If they were to give it up to us it would take all of our time; and under present evil conditions we could do no better than they are doing. We have great sympathy for kings and princes. They do well to accomplish so much, with sin in every direction.

Our sympathy would lead us to consider them kindly in our minds. And we may pray for them such wisdom as God sees best. It would not be for us to request of God that one of them should be healed, if he were sick. If we had some means of helping, we should use that means; but as for the results, we should remember that these lie in the hands of God. We should help in any way we can. We are not to specify, but to pray blessings upon these kingdoms.

We are interested in these kingdoms because we are interested in mankind in general. We wish to live a peaceful and godly life, that we may have that much more opportunity for reading and studying. (1 Timothy 2:1, 2.) We would be glad if there were peace in the earth now; and we do not intend to quarrel. We intend to pray for these rulers; for we do not believe that they are at heart vicious or evil-intentioned. Perhaps they are trying to do to the best of their knowledge what would be the best for all. We believe that most of the monarchs of Europe did not really wish to pull the people into war.

Present Day Blessings.

As to the people who are keeping such a wonderful government in our own land, we see how they are having persons to watch every building that is being erected; how they give special attention to the fire department and the water department, that there may be a proper supply and purity of water; and how they care for the general health of the city, providing for quarantine, etc., etc. Those who have charge of the school systems for the young, and of the hospital systems, are doing a great work.

We should reflect that ours is a happy day in comparison with what it would be if we were living as people did in the time of the barbarians. When we see the wonderful things which are being done to-day—the great buildings, bridges and other wonderful improvements—we say, "What is man! Surely a wonderful piece of Divine mechanism! What things he can do, even in his imperfect condition! And what will he not be able to accomplish when Messiah's Kingdom is here, which will put stripes on the disobedient, and utterly destroy those who will not come into harmony with its rule of righteousness!"

MEN DARE TO THINK NOW!

The former associate editor of a well-known journal of the South spent many sleepless nights in worry concerning the "Hell-Fire and Brimstone" theory. Later he came into possession of a volume setting forth plainly an entirely different program of the Almighty God. After reading the book a great burden was lifted from his mind and he then said:

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the Church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and her wandering child are forever separated?

More Light the Watchword!

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts upon which he throws a flood of light that dispels many dark and gloomy forebodings."

For other information, see foot of page 3.

The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. 6. BROOKLYN, N. Y. No. 6.

RELIGIOUS AND SCIENTIFIC GLEANINGS

DESERTS NO LONGER KNOWN.

How Modern Man Has Successfully Removed Nature's Obstacles.

Fulfilling Isaiah, 35th Chapter.

Nature has set up four kinds of barriers to man's conquest of the earth—mountains, forests, deserts and rivers. The first he cannot remove, so he bores holes through them for railways. The second he has, most unwisely, largely cleared away altogether. The third he is beginning to treat like the forests. The fourth he is shifting to suit his purposes and to regulate their flow at will.

Man flies now over all boundaries. He cuts through isthmuses to remove the barriers between the seas.

Into the deserts man sends railroads, telegraph lines, irrigation engineers. The "Great American Desert" marked upon the atlases of our fathers has ceased to exist. The vast "desert" of northwestern Canada has become a boundless prairie of waving wheat. The Landes of Gascony are now much more than half covered with pine trees. In 1902, 22,000 square miles of the Algerian desert had been made fruitful by artesian wells. The "Australian desert" is rapidly being irrigated and turned into grazing land. Almost 70,000 square miles of "desert" in India has been reclaimed. Sir William Willcocks is now engaged in reclaiming 19,000 square miles of the delta of the Tigris and Euphrates and more than 4,000 square miles of the Gezireh plain between the Blue and White Nile are being transformed into cotton plantations.

Thus is man, by obliterating natural barriers, improving upon nature.—*Exchange.*

THE SLANDERER.

The *Christian Leader* contained the following:

"Against slander there is no defense. It starts with a word—with a nod—with a shrug—with a look—with a smile. It is pestilence walking in darkness, spreading contagion far and wide which the most wary traveler cannot avoid; it is the heart-searching dagger of the dark assassin; it is the poisoned arrow whose wounds are incurable; it is the mortal sting of the deadly adder, murder its employment, innocence its prey, and ruin its sport.

"The man who breaks into my dwelling or meets me on the public road and robs me of my property does me an injury. He stops me on the way to wealth, strips me of my hard-earned savings, involves me in difficulty, and brings my family to penury and want. But he does me an injury that can be repaired. Industry and economy may again bring me into ease and affluence.

"The man who, coming at the midnight hour, fires my dwelling does me an injury. He burns my roof, my pillow, my raiment, my very shelter from the storm and tempest. But he does me an injury that can be repaired. The storm may indeed beat upon me, and chilling blast assail me, but charity will receive me into her dwelling; will give me food to eat and raiment to put on; will timely assist me, raising a new roof over the ashes of the old, and I shall again sit by my fireside, and taste the sweets of friendship and of home.

"But the man who circulates reports concerning my character; who exposes every act of my life which may be represented to my disadvantage; who goes first to this and then to that individual, tells them he is very tender of my reputation, enjoins upon them the strictest secrecy, and then fills their ears with hearsay and rumors, and, what is worse, leaves them to dwell upon the hints and suggestions of his own busy imagination—the man who thus filches from me my good name, does me an injury which neither industry nor charity nor time itself can repair."

THIEVES IN PARADISE.

Text:—"Verily, I say unto thee today, thou shalt be with Me in Paradise."—Luke 23:43.

THE theology which came down to us from the dark ages was wonderful in its extreme. It pictured Divine *wrath* as unsatisfied with anything short of an eternity of torture for the sinner, and in the next breath assured us of a Divine *mercy* which would take the vilest sinners to an eternity of glory without character development, merely at their request. One would suppose that neither of these doctrines could command support amongst reasoning, intelligent people, but they do; and the only explanation of the matter is that by reason of the fall the balance of human judgment, on moral questions particularly, is sadly undone. It is fair, however, to suppose that the majority of intelligent people have never so much as given these subjects consideration. Receiving them through the various creeds from childhood's hour, they have swallowed them without reflection, taught that to doubt them would bring the doubters under Divine displeasure, and make sure that Divine mercy should never reach them.

Bad Effect of Error.

It is difficult to measure the bad results which have flowed from the misinterpretation of our text. (1) The Divine character and Government have thereby been traduced and measurably brought into contempt as unphilosophical, unreasonable, arbitrary, instead of wise and just. Two vagabonds gambled and quarreled, drew their revolvers and shot each other. The more contemptible of the two killed his antagonist instantly, while he himself lingered in consciousness for a few minutes, during which he had opportunity to say, "God be merciful to me a sinner!" The creeds of Protestantism tell us that the one who used the magical words was instantly ushered into heavenly glory and companionship with the pure and holy throughout eternity. The other, we are told, though less vile, went instantly to eternal torture and despair, without a single ray of hope.

Is it any wonder that such unreasonable conclusions have driven many of the brighter minds of Protestantism into infidelity, and led others back to the teachings of the Church of Rome, which, to say the least, are more consistent, in that they would put both of the culprits into "Purgatory," where after centuries of torture and instruction in righteousness they might be prepared, either or both of them, for heavenly glory. We are not advocating either infidelity or Romanism; we are defending the Bible, but incidentally must admit that our Protestant views of some portions of Holy Writ have been very unsatisfactory and very baneful.

(2) Who can measure the evil effects of this doctrine upon thousands, leading them to believe that whatever their crime, a few magical words of repentance will straighten it all out? Can it be doubted that this wrong theory is accountable for much of the wickedness committed by those who know better, who reside in civilized lands? First of all they doubt the doctrine of eternal torment, being unable to imagine how any one could burn forever and yet not be destroyed. Secondly, if there be such a place of eternal torment, they reason, it is quite improbable that they will die so suddenly as not to have time to offer a petition for mercy—a petition which, if offered, will surely be heard and answered, and bring them safely to the regions of the blest.

The True Interpretation.

The further reasoning is, that while Heaven is certainly desirable, it is useless to seek it *via* the strait gate and narrow way and self-sacrificing experiences of Jesus and the Apostles and all the saints. The reasoning is, that these saintly ones may indeed occupy a higher position in Heaven than those who are saved after a life of sin and carelessness by a momentary prayer in the dying hour; but the philosophizing is, that the pleasures of sin for a season more than compensate for the higher glory of the saints, since even the sinners are to get to Paradise *at the small cost of nine words*—the supposed teaching of our text.

Before proceeding to discuss the principles involved between the right and the wrong interpretation of our Lord's words, let us notice what He really did say and really did mean, and how it happened the true meaning was lost sight of and the erroneous one adopted generally. The Bible teaching that "the dead know not anything," together with the doctrine that the resurrection of the dead is the Divine provision, has long been lost sight of. Our Lord's own words that "No man hath ascended up to heaven" have been overlooked, and so has *His* teaching respecting His Kingdom—that the blessing of the Church and of the world awaits *His* second coming, when *He* will establish *His* Kingdom under the whole heavens in power and great glory. Losing sight of these truths has led directly to the acceptance of the general error respecting our text.

Let us begin the investigation by noting *what* the dying thief requested. He had heard his companion berating our Lord, saying, If Thou be Messiah, save Thyself and us. He had sufficient character to realize the dishonesty of classifying our Lord with evil doers. He spoke up, reproving his companion; and then turned to Jesus, and, as a reward, asked, "Lord, remember me when Thou comest into Thy Kingdom." He did not ask to be remembered in heaven, nor that day, but when our Lord, who was then being crucified, should attain to His Kingdom.

As the thief's request was a reasonable one, our Lord's answer was no less reasonable. He said, in the words of our text, Verily (truly) I say unto thee today [this day of My agony and rejection by Israel, and crucifixion by the Roman soldiers; this day, when I seem to be an impostor and not at all the Messiah; nevertheless, truly I tell you today] thou shalt be with Me in Paradise. I do not tell you when you shall be with Me, nor have you even asked Me to tell you. You have asked to be remembered when I come into My Kingdom, when I shall have fully taken control of the Kingdom under the whole heavens, when the speedy result will be that the entire world will become a Paradise, and you have asked My assurance that you may be there, and I will remember you.

Punctuation Not Inspired.

It will be noticed that this different interpretation makes necessary the changing of the *comma* from before "today" to after it. We remark that the punctuation of our text was surely not inspired, for punctuation was not invented until centuries after our Bible was written! Our interpretation, with the comma after "today," makes this entire passage reasonable and harmonious—consistent with all the remainder of the Bible, and logical.

Further, be it remembered, that Jesus was not in Paradise on the day He died; nor has Paradise lost, yet been restored. Jesus was dead, and St. Peter declares He "arose from the dead on the third day." He then declared to Mary, "I have not yet ascended to My Father and to your Father, to My God and to your God."—John 20:17.

As a matter of fact, the other thief also will be in Paradise. All mankind, redeemed by our Lord's sacrifice, will have the privilege of the Millennial blessings. As we read, "All that are in their graves shall hear the voice of the Son of Man and come forth." The Church will come forth to the heavenly glory and condition, for which they have been prepared by the trials, the disciplines, the lessons, the chiselings, the polishings, of this present life. Theirs will be the instantaneous change, or resurrection, from earthly to heavenly conditions. Those of the spirit-begotten ones, all who wilfully walk after the flesh and not after the Spirit, having had their trial in the present life, will be accounted worthy of the Second Death. All the remainder of mankind, not having come to a knowledge of the Truth, not having incurred, therefore, the responsibility of this Age, will come forth during the Millennium, when Messiah's Kingdom shall be established and His rule of righteousness shall have brought the earth to the condition of Paradise. Both of these thieves, and all other thieves and all other evil doers, all of the heathen, all who have not in the present life come to a clear knowledge of the Truth, and sinned against light, against the Holy Spirit, will be there—there to be blessed, to be enlightened, to be brought to a knowledge of the Truth, and if they will, to be helped out of ignorance, superstition, sin, weaknesses—mental, moral and physical.

Not Luck, but Character.

The attaining of eternal life will not be a matter of luck, but a matter of character. It is true at the present time that chance, or luck, would seem to be associated with many of our affairs, except as we are able to view them in the light of Divine revelation. Some of us were fortunate to be better born than others—born of religious parents. Some are fortunate in being born in religious communities, and in a land of liberty and enlightenment. Some are unfortunate in being born in heathen lands, of heathen parentage, etc. But the Scriptures show that during this present time God is exercising His sovereign power in electing a special class of special characters, and assures us that a majority of these are being called from amongst the mixed peoples of Europe and America, and that proportionately few are being gathered from other nationalities.

If all of the non-elect were consigned to eternal torment, or even to Purgatory, a grave injustice would be chargeable against the Almighty Elector. But this is not the case. The Lord is no respecter of persons, but is taking out from the world of mankind, from every nation, those with suitable characters, those upon whom His Truth and Grace exercise a transforming influence. The non-elect, not worthy of a blessing amongst the faithful of the first class now being selected, pass at death to the tomb, to the prison-house of *sheol, hades*, where there is no wisdom, knowledge nor device, as the Scriptures declare (Ecclesiastes 9:10). Although unworthy of a share in the blessings now being dispensed, God's love and mercy pursue after these through Christ, and in their interest the Millennial Kingdom will be established. Under its domination Satan will be bound, every influence of evil will be restrained, and every good influence will be brought into activity, to the intent that all those at present non-elect, and unworthy of the present salvation, may be brought to a savable condition through the rewards and punishments (judgments) of the Millennial Age. The result of the purifying influences of that time upon the willing and obedient will be *full human perfection* and the reward of everlasting life in Paradise restored—world-wide, under the whole heaven. The result to the unwilling who will resist God's grace and merciful provisions will be eternal death—extinction—the Second Death—Gehenna.—Revelation 20:14, 15.

Character a Prerequisite.

The Bible, in harmony with sanctified common sense, teaches that character is a prerequisite of Divine favor and eternal life. Whoever is called during this Gospel Age and fails to develop *character*, will fail to attain the reward of life eternal. Similarly, in the world's trial time, or Day of Judgment, the Millennial Age, *character* will be the test. All the influences of the great Kingdom of Messiah will be exercised with a view to the development of *character*, and only those properly exercised thereby will get the reward of *earthly life eternal.*

The question properly arises here, What kind of character will meet with the Divine approval and be granted the reward of life everlasting? We answer that God has but one standard, which is fully set forth in the Scriptures. The Law of God is the standard. That Law standard is, "Thou shalt love the Lord, thy God, with all thy heart, with all thy mind, with all thy being, with all thy strength, and thy neighbor as thyself." As our Redeemer testified, on these two commandments hang all the Law and the Prophets; all the Divine blessings and promises and covenants are to those who develop the *character* here described.

World Actually Attains.

The poor, fettered race of humanity, "born in sin and shapen in iniquity"—in sin did their mothers conceive them—are "prone to sin as the sparks to fly

(*Continued on page 2, column 2.*)

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ILL DEEDS AND ILL WORDS.

Thinking lightly, one might suppose that ill deeds would reach further and strike deeper than ill words.

But it is not so.

An ill deed may only scratch the skin, while ill words sink their barbs to the very heart.

The serpent bites much more poisonously and incurably with its *tongue* than with its *teeth*.

Flesh wounds may pass unheeded and soon heal.

But rancor and venom imparted to the blood impair the very source of life itself.

The light and idle word has embittered more lives, wrecked more homes and excited angrier passions than has the bullet.

It is constantly the cause of the greatest heart burning, trouble, distress and despair to those innocent of wrong doing or wrong intent.

* * *

Jealousy, envy, malice are wilful murderers.

But the evil word, spoken without thought or intent, is a deadly blunderer that often strikes deeply and fatally in the back of a trusting friend.

* * *

There is nothing more detestable than deliberate slander that springs from envy and malice.

Yet, because it so often overreaches and because it usually bears an unmistakable brand upon its face, it does less harm than does mere carelessness of speaking.

Impertinence and curiosity, an itch of talking and meddling in the affairs of other men, a desire not to seem ignorant of what is going on among other people, continually impel the idle and thoughtless to let slip from their tongues poisoned words that their own judgment would not sanction were it consulted.

* * *

The shallow and vain and spiteful are incapable of estimating the injury that slander can do.

They know not the inestimable value of a good reputation, nor how delicate a thing it is and how easily injured.

* * *

Gossiping and the habit of detraction come largely from the desire to talk when the mind is empty, and the persons and things with which shallow persons are the best acquainted are neighbors and their doings.

But such gossipers, like the malicious kind, are usually recognizable at once and thus they lose their fangs.

It is the man or woman of standing and who ordinarily speaks carefully, but now and then inadvertently drops an unkindly word of another, who does most harm, for his utterance is taken as unquestioned fact.

It is he who has character and reputation of his own who should be most careful how he speaks of others.

—*Springfield Record.*

LIGHT AND HEAT IN BOTTLES.

Bottled light and heat for use anywhere, in any climate, at a minimum cost is now possible through a discovery of a method of liquefying natural gas by Dr. Walker A. Snelling, a government chemist.

The discovery paves the way for the commercial use of millions of cubic feet of natural gas which goes to waste in the petroleum fields of the country.

THE BLOOD-BOUGHT ROBE.

"The blood-bought robe I gladly wear.
'Tis one my neighbors, *all*, may share,
A robe so perfect, pure and white,
Its very folds reflect the light.

" 'Twill also fit each form and size,
Such wond'rous virtue in it lies;
Every deformity 'twill hide,
And deck the wearer like a bride.

"This robe cannot with gold be bought,
However much it may be sought,
Titles of earth, genius, or fame,
No share in it can ever claim.

"But those who, counting *all* but dross,
Bow low before the Saviour's cross,
Believing He will hear their cry,
And on His promises rely;

"Who claim no merit of their own,
Trusting in Jesus' name alone;
This robe will cover, comfort, bless,
For 'tis Christ's robe of Righteousness."

(*Continued from page* 1, *column* 4.)

upward." Steeped in degradation they will require years, if not centuries, of determined resistance of sin and cultivation of the principles of righteousness to develop in them absolutely the *character* required by the Divine Law—Love supreme for God and Love for the neighbor as for oneself.

During the Millennium the weaknesses and imperfections of the race will be conceded by the great Teacher, Christ and the Church—Jesus the Head and the Church His members. The more degraded the will, the more undermined the character, the more perverted the conscience and judgment, the more difficult will be the ascent of humanity from the horrible pit of sin and death, even with the assistance of the Redeemer. The less degraded the mind, the less perverted the conscience, the stronger the will for righteousness, the easier will be the ascent along the Highway of Holiness, of which it is written, "The redeemed shall walk thereon." (Isaiah 35:9.)

The laggards will receive the "stripes" of correction for their assistance; the zealous will receive the smiles and blessings of the great High Priest, the great Teacher and Mediator like unto Moses, of whom it is written, "And it shall come to pass, that every soul which will not hear (obey) that Prophet, shall be destroyed from among the people" (Acts 3:23). All the reformation must be made during the allotted time—the thousand years of Christ's reign. Sin must be put down—not only outward sin, but inward sin, even in the very thoughts and intents of the heart. Sin must be eradicated, even to the extent of the *destruction of the wilful sinner.*

If the thieves and liars and evil doers in general would realize that they are either making character or undermining character every day, what a helpful influence it would have upon the social and political and financial life of the world! The effect would be the very reverse of that which is now made by the false interpretation of our Lord's words to the thief, which we are seeking to correct.

If every pernicious word uttered were realized to be so much of an undermining influence, if every pernicious thought were similarly recognized, with what carefulness would mankind come to guard their thoughts and their words, as well as their deeds. They would attentively learn the great general lesson set forth in the Scriptures, and also in the book of nature, namely, "*Whatsoever a man soweth that shall he also reap.*" Who shall say that there would not be less "sowing of wild oats" if all were assured that a proportionate crop would be *unavoidably reaped*, and that no mere prayer of repentance would constitute an "*open sesame*" *to heavenly glory to the one who* had lived a life deserving reprobation and punishment.

SIN ATONEMENT

Better Sacrifices than those of Bulls and Goats

"Without shedding of blood, there is no remission."—Hebrews 9:22.

What the Bible Teaches.

AN increasing realization of imperfection, of sin, is general. We were all born in sin, shapen in iniquity; "in sin did my mother conceive me." A general realization of this fact prevails amongst intelligent people. Whether the how and the why, the philosophy of the matter be discerned or not, the fact is recognized. However we may theorize that the same Creator who made the angels pure, happy, holy, sinless, also made us, we nevertheless are aware of the fact that we are not pure, holy, sinless, undefiled. Righteousness should not, however, be considered the phenomenon, but the original, proper condition of things. Sin is the phenomenon, the peculiarity, the disorder—the disarrangement of the proper order which previously prevailed and by right should everywhere prevail.

Nowhere in the world do we find any explanation of present conditions that is satisfactory to us, except in the Bible, which teaches that God's Work is perfect; that He made man in His own image and likeness; that sinful ambition brought in rebellion against the Divine regulations and that present disorders are the result of that rebellion—human degradation, mental, moral, physical—dying, death.

It is true that human philosophy has sought to solve the question of man's condition of sin and imperfection aside from the Bible. Its claim is that the Bible record is untrue; that man was never perfect; that man never fell from perfection into sin and death; that man, consequently, needs no Savior from sin and death and no restitution to the original Edenic perfection. Its claim is that if there is a personal God, He is not exercising any special powers, but merely allowing so-called Laws of Nature to operate.

It claims that in the surging of the salt waters of the ocean protoplasmic life was generated, and that the microscopic germ polly-wogged and evoluted into a thousand different forms—worms and snakes, fish and whale, beasts and birds and reptiles; and that finally one division of the pollywog family attained to monkeyhood, and gradually getting used to stand on his hind legs, became a man. It ignores, if it does not deny, sin and its downward tendencies, which we all know afflict the human family and must be struggled and fought against. It denies the need of a Savior, an Advocate, a Mediator; and it holds that each generation of humanity dying, helps onward the succeeding generation to grander development and that eventually human perfection will be attained by the evolutionary process, by man's own exertion, regardless of whether there is a Creator or not.

We can only assume that this evolution theory found friends and advocates because the Bible teaching has been so grossly misunderstood. It has been misrepresented as teaching that practically all of the human family were born under a Divine sentence of eternal torture and that only the few reached in the present life by the Gospel can by faith in the Savior and by a thorough-going conversion to saintship escape eternal torment and gain eternal blessing. Thinking people, not surmising that the Bible is misrepresented by its own friends, by the creeds in general, have looked about for a substitute. Evolution, although quite unsatisfactory to them, furnished the only substitute they could think of, while it ignored the Bible.

Now as the electric lights supplant the tallow dip, concordances and other Bible study helps assist us to a proper understanding of God's Revelation. One Scripture throws light upon another; and thus gradually the errors of gross darkness and superstition which prevailed so generally in "the dark ages" flee away, and the Lamp of Divine Truth gives forth a brilliant ray which fully satisfies our heads and hearts, and glorifies our Creator.

In the light of this newly-trimmed Arclight of Truth, God's Word, we may now see that the real penalty for sin is not a coming eternal torment at the hands of fire-proof demons, but instead the reign of sin and death. Now we may see how disobedience on the part of Father Adam brought upon him a death sentence, a dying condition, and that these, transmitted from parent to child, have increased the calamity, century by century, until to-day, amongst the most civilized, one out of every one hundred and fifty adults is in an insane asylum—mentally dead to the extent that he is unable to care for himself.

Millions more of our race are in prisons and penitentiaries because of moral blemishes, because "born in sin and shapen in iniquity," they have inherited vices which have been accentuated by association with each other. All over the world, too, we have hospitals and infirmaries and cemeteries. The reason is exactly what the Word of God teaches, namely, "The wages of sin is death." "The soul that sinneth it shall die." The great disease of sin, started by our first parents in Eden, has spread as a plague amongst all their children, blemishing some specially in one particular and some in another, but corrupting the whole and bringing death to all.

Sin Atonement.

Our minds agree to the foregoing. We agree, too, that it is proper that the Almighty God should be a just God, that Justice should be "the foundation of His Throne," His Government. We inquire as to what is possible in the way of sin-atonement, by which original sin might be offset and Adam and all his race, who fell through disobedience, might be brought back to Divine favor and be made again holy and happy, as the angels, and recipients of Divine favors, including eternal life. The Scriptures answer this inquiry, telling us that we are right in feeling that we are sinners; that we are right in believing that Divine Justice must be met before reconciliation can be effected. But they tell us that God has moved first in this matter—that He did not wait for man to appeal to Him for mercy, but that, "while we were yet sinners," He sent His only begotten Son to be our Redeemer, to bring us back into harmony with God.

The Old Testament is full of assurances that God's mercy will ultimately be manifested to mankind through that Redeemer and through the nation of Israel, upon which He will confer the special privilege and honor of bearing the Truth to every other nation. The New Testament contains the record that when our Redeemer came, the world and His own nation knew Him not. It tells that, in crucifying the Redeemer, the people of Israel really fulfilled the Divine intention as foretold through the prophets: that they thus slew the great Sin-Offering, "The Lamb of God, which taketh away the sin of the world." And as we learn how to bring the various testimonies of the Scriptures into harmony with each other, they tell us that the Redeemer, before blessing Israel, will accomplish another work not generally known—the gathering of Spiritual Israel. This the Apostle styles "The mystery of God."

The Restitution of All Things.

The result of sin-atonement and the return of man to God's favor does not mean a changing of men to spiritual beings, nor the giving to mankind of a heavenly Home, but rather Restitution. The Eden home first provided for Father Adam was Paradise, but it was lost by his disobedience. The proposition of the Scriptures is that the great Redeemer will restore Paradise and enlarge it, making it world-wide, the home for not only Adam, but his now multitudinous progeny of twenty thousand millions. The Scriptures abound with promises that Israel shall be re-gathered and restored to Divine favor and be made the instrumentality of the Lord in spreading the blessings to other nations. The Scriptures tell us how the paradisaical condition shall be brought about. They explain that the wilderness shall blossom as the rose and the solitary place be glad. St. Peter points us down to the Second Coming of Christ for the fulfilment of all these great restitution promises. He tells us that then will come to earth "times of refreshing." He assures us that "the Times of Restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began" will then find accomplishment.—Acts 3:19-21.

Better Sacrifices Than Those.

But now we inquire why this delay in bringing in the "times of refreshing," the "times of restitution." Why did not the great Redeemer begin at once to accomplish the work secured by His death at Calvary? How can He bear to delay, since He loved the world so that He died for all, and since He fully admits that the whole creation is in pain, waiting for the great deliverance made possible by His sacrifice (Romans 8:19-22)?

The Scriptures answer the question. They tell us that the gathering of the Elect Church during this Gospel Age as a feature of the Divine Program must precede the bringing of Restitution blessings to the world. They tell us that God has imposed special crucial tests upon those now called and chosen. Their invitation is to joint-heirship with Christ in a heavenly or spiritual nature, to a share with Him in the Millennial Kingdom and glory, and in the work which these will accomplish for the world.

The Scriptures tell us that those who will be accounted worthy of this exaltation to glory, honor and immortality, will first be required to prove their loyalty to the Lord to the extent of sacrifice. This does not mean a putting away of sin, for that would not be sacrifice. It does mean the laying down of earthly rights and privileges, after the manner and example of the Redeemer, who knew no sin. Believers are exhorted thus to sacrifice. The Apostle says to them, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service."—Romans 12:1.

Many Scriptures inform us that God has attached the glories of the future to the sufferings of the present and that "if we suffer with Christ we shall also reign with Him," and "if we be dead with Him, we shall also live with Him." Thus we see this entire Gospel Age is a period of sacrificing. Our Lord began the sacrificing, and in accepting believers as His members, it is on condition that they will be sanctified, separated from the world, and present their bodies living sacrifices.

Thus the saints throughout this Gospel Age have been suffering with their Lord and Head and, as St. Paul declares, "filling up that which is behind of the afflictions of Christ." (Colossians 1:24.) The merit is in the sacrifice of their Lord, but He passes that merit through the believers of this Gospel Age, to the intent that they may share in the glories and honors of His Millennial Kingdom, which will be established as soon as the last member of "His Body" shall have finished the sufferings of the Christ.

St. Paul, after pointing out the typical sin-offerings under the Jewish arrangement, shows us that the sacrifices of Christ and the Church are the antitypes of these sin-offerings—offered year by year under the Jewish economy. These he styles the "better sacrifices than those."—Hebrews 9:23.

The Day of Atonement.

We recall the time of the year when our Hebrew fellow-citizens are accustomed to celebrate their great Day of Atonement. They celebrate it, however, in a meaningless manner. Those of them who are acquainted with the facts know that the whole procedure is a farce. In the confusion which God has permitted to come upon them they have no Priest. Since their rejection of Messiah their priestly records are lost, so that no Jew in the world can make claim to the position of High Priest or dare to perform

the functions of High Priest in connection with the Day of Atonement sacrifices. They have no Tabernacle or Temple, nor dare they erect one; for if one were consecrated, an unauthorized priest would risk his life in attempting to pass through the Second Veil.

As a consequence our Hebrew friends deserve our sympathy. The tenth day of the seventh month was their appointed Day of Atonement. By the sacrifices of that day, properly performed, reconciliation for their iniquities was made for the ensuing year, at the end of which they would again become unclean and need another Atonement Day. As the Apostle says, the arrangement God made for them for the forgiveness of sins was "year by year continually," and the yearly repetition indicated that the sins were not really cancelled, but merely covered for the year.

It is a part of Divine providence that our Hebrew friends have no Priest and that no sin-atonement sacrifice is possible. Now when the anniversary of the Day of Atonement comes they bemoan their sins and fast and pray; but they have no Priest to offer the bullock of a sin-offering and then to take its blood into the Holy and Most Holy and to sprinkle the same for the cleansing of the priestly tribe. They have no Priest to come later on and take the sin-offering of the goat and do with it as he did with that of the bullock, taking its blood into the Most Holy and sprinkling the Mercy Seat for all the other eleven tribes of Israel. The Priest does not come out of the Holies to bless them, as of yore, and to tell them that their sins are forgiven through the merit of the sacrificial blood.

No! After waiting the entire day, and knowing that they have no right to offer the blood, having no Priest, no Advocate, no Intercessor, no Sin-bearer, at the close of their Atonement Day they endeavor to be cheerful and happy and to suppose their sins forgiven; or, rather, they endeavor to forget all about the matter in worldliness.

The Antitype of This.

Would that all our Hebrew friends, as well as all Christians, could understand the true antitype of that great Day of Atonement, which the Jews celebrated annually in a typical manner. Its antitype is this Gospel Age. At the beginning of this antitypical Atonement Day our Lord Jesus offered up Himself—the Antitype of the bullock. (Leviticus 16.) When He "ascended up on high," He applied the merit of the Sacrifice to the antitypical Levitical tribe—to the Household of Faith of this Gospel Age, for the Royal Priesthood. Since Pentecost the second part of the Day of Atonement sacrifices has been in process. "The Lord's goat," antityped by the Church, has been in process of sacrifice. The great High Priest has been accepting consecrated believers as members of His Body and has been overseeing their sacrificial sufferings. "Now is the acceptable time" for such sacrificing.

This procedure has gone on for now nearly nineteen centuries and, according to our understanding of the Scriptures, is nearly complete. Soon the last "member of the Body of Christ" will have suffered with his Lord and Head. Soon the blood of this secondary sacrifice will be sprinkled in the Most Holy on the Mercy Seat—the blood of the members of Christ. Jesus' blood passed through them. Soon the acceptance of it as the pardon-price "for the sins of the whole world" will be acknowledged by the Father. Soon the great High Priest, Head and members, will come forth, clothed in the glory, honor, dignity and power represented in the garments of the typical high priest of Israel, and will bless the world. Soon will come the time for the lifting of the hands of the Priest, the display of His power. Soon as a result the blessing will fall upon all of the people—upon natural Israel first. Soon will shouts of rejoicing arise from the people as conditions of sorrow and pain shall pass away, giving place to praise, as men shall seek to glorfy God and to lift up holy hands in His service.

CLOTHING TO KEEP WEARER AFLOAT.

"A remarkable demonstration was given recently near Berlin of a new fabric designed to make clothing so buoyant that it will keep its wearer afloat in the water. The composition of the invention which brings about this result is a well-guarded secret. To don a garment lined with it is to become unsinkable.

"On the occasion mentioned, infantrymen, in full marching kit, clad in uniforms lined with the material, which rendered the clothing neither heavier nor thicker than usual, threw themselves into the water, and not only did not sink, but were able to 'march' in the water and to fire. At the same time, coffee was served to a party in the water, waiter and guests being clad in the special fabric.

"It is reported that recently the inventor, wearing his suit, jumped into the water before the Kaiser's steamer to demonstrate the value of his device, and that the police arrested him for impropriety." —*Exchange.*

Flies in the Ointment

"Go ye into all the world and preach the Gospel to every creature."—Mark 16:15, 16.

THERE is wisdom in the Proverb which says that dead flies cause precious ointment to stink. This is particularly true in respect to the Bible. It is a precious ointment of sweet odor, but certain "flies" have gotten into it whose corruption have destroyed the perfume of the Divine records in the estimation of many—an intelligent and growing number. Some of these "dead flies" were mistranslations; some of them misinterpretations, and some of them, including the text, were interpolations—unauthorized additions to the Scriptures as originally written.

Many Use Spurious Texts.

All of the sixteenth chapter of Mark, from the ninth verse to the end, is now well known to all scholars as an addition made to what St. Mark wrote. It has been known for years to all Bible scholars that the two oldest Greek manuscripts known to the world end the Book of Mark with the preceding verse (8). And these two oldest manuscripts belong to the Fourth Century. Evidently, therefore, this addition to the Scriptures was made about four hundred years after St. Mark's death.

Why the ministers of Christendom fail to inform the Christian public of what they all know or should know we do not here pretend to say. Why many of them use these spurious verses as texts to sermons without explaining that they are spurious is not for us to judge. We would say, however, that some use these verses because they suit their theories as no other verses in the Bible would do.

Some zealous Christians use this text as a club upon other Christians, claiming that if they are not baptized with water they will surely be damned, millions of them even claiming that it must be by an immersion in water. And by "damned" they mean eternally, everlastingly tormented by fire-proof devils! They go further and make this spurious addition to God's Word the basis of the theory that the Church is responsible for the Christianization of the world, and that every heathen who does not believe and who is not baptized—some say, immersed—will be damned to eternal torture for his unbelief and lack of baptism. Thus this spurious statement dishonors God, antagonizes all sensible minds, and makes narrower and harder those who can and do believe.

Ability to Drink Poison.

Many Christian people have their faith shaken in respect to their own relationship to God because of the statements following this text—to the effect that all believers would have the power to cast out devils, to speak with new tongues, to handle serpents without injury, to drink deadly poison without injury, and to lay hands on the sick and cause recovery. Many worldly-minded people, reading these statements, declare them to be "buncombe," or else that the Church of Christ has lost a power which it should still possess. And yet intelligent ministers quote these spurious words instead of informing the people that they are no part of God's Message and that they are not true.

The Scriptures do teach that miracles of tongues, healings, etc., were permitted in the days of the Apostles for the purpose of establishing the infant Church. But it is true that such powers were communicated, according to the Scriptures, by the laying on of the Apostles' hands; and hence, as soon as the Apostles were dead and those upon whom they had laid their hands, and consecutively those who had received the Apostolic blessing and gifts of the Holy Spirit were dead, all those miracles and healings naturally ceased, as St. Paul foretold.—1 Corinthians 13:8.

"Let Him That Hath an Ear Hear" the Good News.

While the Gospel is to be preached in every nation, it is not with a view to converting all of mankind, but, as many Scriptures show, as a witness to the world and for the selection from among the world of a "little flock" of saints—"called, chosen and faithful"—to constitute Messiah's associates in His Mediatorial Kingdom, which shortly is to bless humanity with glorious opportunities of knowledge and uplifting influences, which will restore the willing and obedient to full harmony with God, full release from sin and death, sorrow and pain, to life eternal as perfect men in a world-wide "Paradise restored."

The object and purpose of the Gospel everywhere—not to the Jew only, but to every people—can be easily demonstrated to all having faith in God. To claim that God intended the Gospel to convert the world, and to know that it has not done so, is to destroy faith in God and to destroy hope in respect to any glorious outcome to the Divine Plan of Salvation: for those who claim that God intended the preaching of the Gospel to accomplish the world's conversion must admit that it has accomplished no such purpose, and if God's Plan has been a failure for eighteen centuries what hope could any one have that it ever would be a success?

On the contrary, however, the Scriptures declare that the purpose and object of the Gospel is to gather out an "elect" or select class from amongst humanity—to test and approve this "little flock" as to their willingness to follow in the footsteps of their Redeemer, and to glorify these by the power of the "First Resurrection" in the end of this Age, when the foreordained number shall have been selected. This, the proper view of the Gospel of Christ, is fully upheld and substantiated as true by the history of eighteen centuries. Thus we are seeing fulfilled the Divine Message through the Prophet, "My Word that has gone forth out of My mouth shall not return unto Me void. It shall prosper in the thing whereto I sent it." It is sent to gather the elect and it will accomplish the Divine intention.

When Sin and Death Will Cease.

After the Gospel Message shall have selected the saints, and after God shall have glorified them as joint-heirs with Christ in His Kingdom, a totally different salvation will begin and operate along quite different lines! No longer will matters be left to the stammering tongues and to the dull and deaf ears and blinded eyes of the understanding! No longer will sin and death reign! No longer will darkness, ignorance and superstition cover the earth! On the contrary, then the Sun of Righteousness shall arise with healing in His beams. The whole earth shall be filled with the knowledge of the glory of God. The King shall reign in righteousness on the spirit plane and His Princes in all the earth.

SWIFT-WINGED PUNISHMENT.

"When the Judgments of the Lord Are Abroad in the Earth."

"It was always terribly dangerous to commit a crime. 'Be sure your sin will find you out' is a saying more than three thousand years old. The truth it expresses is as old as the human race, as old as Cain and Eve.

"But to-day, with all the resources of modern science trained upon wrong-doers, the ways of the transgressor are doubly hard. For example, here is a newspaper clipping telling how, down in Florida, two of the most recent marvels of science combined to bring a fugitive to justice. He was a hotel employee who had stolen some jewelry and had escaped with his spoil on board a boat. The boat got out to sea before the loss was discovered, and the presence of the thief on board was known. At once the hotel authorities, by means of the wireless telegraph, communicated with the ship's captain, made sure that the thief was on board, and learned that the boat was detained off Cape Florida by low tide. Then the pilot of a Curtiss flying-boat was called in, set off in the air in spite of a rainstorm, and dropped down in the sea alongside the boat in less than half an hour. A detective was on the hydro-aeroplane. He quickly made his arrest and flew back to the hotel with his prisoner, the entire flight occupying less than an hour.

"With the empty air whispering his secret, and with pursuers dropping down upon him out of the clouds, the wrong-doer of to-day is certainly hard pressed.

"Let us rejoice in it all. Let us continue to make it as difficult as possible to do wrong and as easy as possible to do right. Machinery will never make character, however; and, though all the mysteries of the physical world are laid bare, it still will remain true that 'out of the heart are the issues of life.'"

—*The Christian Endeavor World.*

END OF THE AGE A PERILOUS TIME

"In the last days perilous times shall come; men shall be traitors, heady, . . . lovers of pleasure more than lovers of God."—2 Tim. 3:4.

THE expression, "the last days," refers, not to the end of the world as many expect this event, but is a Scriptural designation of the present time, the end of this Age, when the Reign of Righteousness is about to begin. "The Harvest is the end of the Age." (Matthew 13:39.—Diaglott.) The warning given by the Apostle is that, instead of the world's being converted to God at this time, the reverse condition will prevail. It will be a time of great peril for those who have started out to follow Christ. It will not be so perilous a time for the world.

The only ones who are on trial for life or death are those who have been released from the Adamic condemnation. To these the time described by St. Paul will be one of severe testing. The whole course of the world will be turned aside from the high standard that might have been expected. Men will be traitors. Only as long as it will be of advantage to them to perform a contract will they do so. It will be a time when every man's hand will be lifted against his neighbor. Selfishness will be rampant. There will be manifest headiness and self-conceit. Men will be "lovers of pleasure more than lovers of God." This condition is to be a sign of the end of the Age.

Prevalence of These Conditions.

Every thoughtful person must perceive that this condition of things is prevailing now. Whenever a contract is found to be unsatisfactory—whether it be a marriage contract or a business contract—the dissatisfied contractor is liable to break the agreement. This party to the contract then assumes the attitude of one who declares, Force me to keep it if you can. The Lord's people will be firm for principle and true to their contracts, even when these prove disadvantageous. This attitude is pleasing to the Lord.

We find headiness of spirit in the world everywhere—a loss of respect for authority. No doubt there has been *too much* respect for authority in the past. Now there is none. This condition has been brought about by a lack of reverence for God—the inevitable result of loss of faith in the Bible as the Word of God. As people lose faith in the Bible, they lose faith in God, and become more selfish and more self-willed. This condition of affairs has been brought about by false doctrine. People think that God is purposing to do them harm.

The Higher Critics have been seeking to put away what they consider the absurdities of religious thought, and to this end have done away with the Bible. Bible students see that the absurdities have been brought about by the creeds and not by the Bible. But the world, losing confidence in God, are becoming more heady than ever before. Even the reverential fear which once held them is departing, and there is a disposition to doubt everything. People are in the condition of mind where they say, "Let us eat, drink and be merry"; nobody knows about the future; the preachers are all confused. Everything has come about by evolutionary processes. Let us enjoy the present. Let pleasure be our aim in life. This would seem to be the attitude of the world. They are lovers of pleasure more than lovers of God.

These conditions of our day make it a perilous time for the Church. Do you ask, Would not the Church, on the contrary, be more than ever led to love God? And would this not guard them and keep them from danger? We answer that some of God's people are becoming more and more immersed in the world. The spirit of the world surges all around them. With great difficulty could these come to realize that the whole world is astray in their ideas and ways. The tendency of all such is to have the mind of the world, even though they be spirit-begotten.

This worldly spirit, the Apostle suggests, will affect the Church to some extent. Consequently some of the Lord's people will thus come into special peril at this time, because of neglecting their Covenant with the Lord. Others will watch and pray, and, for this reason, develop in mind and heart. But these are few.

The Great Company class, while still loving the Lord, are becoming immersed in the spirit of the world. Even those who are living nearest to the Divine standard will be more or less imperiled through this spirit, unless they continue diligent in prayer and the study of God's Word. What we see going on about us seems natural to our minds. The way in which other people spend time and money is a temptation to the Lord's people which must be *steadfastly resisted.*

The Subtle Test.

The Lord's people spend and are being spent in His service, according to opportunity. They are living lives of consecration. The world now has an eight-hour day. The Lord's faithful people would, on the contrary, make theirs a sixteen-hour day. But all these present-day conditions constitute perils. For us to devote to the Lord's service only what the world considers a reasonable day's work, would not be fulfilling our Covenant. Those who seek merely to do right will obtain a place in the Great Company.

But the Little Flock will serve the Lord with such delight that they will scarcely know how to cease their efforts. They recognize that their bodies are fully consecrated to the Lord, and they are daily putting them to death. In view of these perilous times, let each ask himself, *To which class do I belong?*

Pictures of the Kingdom

"The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."—Rom. 14:17.

LET us keep in memory that the Master's parables of the Kingdom of Heaven relate to the class of people whom he is calling out of the world of mankind to be associated with him in his Mediatorial Kingdom soon to be inaugurated. Let us remember that sometimes this class is spoken of as including, nominally, not merely the saintly, the wheat class, but also, to some extent, the tares, as shown in our study of last week. These different parable-pictures represent the same subject from different standpoints, just as we take a photograph of a building from the north, the south, the east and the west, internally and externally.

Like a Grain of Mustard Seed

As a mustard seed is very small, yet produces a large bush, so that the fowls of the air may lodge in its branches, so this illustrates how the Gospel of the Kingdom would, from a small beginning, attain to a considerable size. Its size would not be great among the trees, but great among bushes or herbage. Thus the message of Christ received at first only by the poor and the few of Israel, has finally grown to such important dimensions that the fowls like to gather in its branches. But let us remember that the fowls, according to our Lord's interpretation of a previous parable, represent the servants of the Wicked One.

So then the teaching of this parable would lead us to conclude that the Church of Christ, at one time, was so unimportant in the world that it was a shame and a dishonor to belong to it, but that ultimately it would become honorable and great and the Adversary's servants would have pleasure in its shade. This development the Scriptures represent as being Babylon, declaring that, as a whole, with the various branches and denominations, the nominal Church of Christ is Babylonish. Hearken to the Lord's words: "She has become the hold of every foul spirit and the cage of every unclean and hateful bird." (Rev. 18:2.) The intimation is that there is a large outward development of the Church which is not to her advantage and glory but contrariwise. Nevertheless, this is, nominally, the Church of Christ. However his spirit may have been misrepresented and there may have been an improper development, ultimately the great Head of the Church will bring order out of chaos and confusion and will glorify and use his "elect."

"Leaven Hidden in the Meal"

The parable of the "leaven" (V. 33) illustrates the process by which, as foretold, the Church would get into the wrong condition. As a woman would take her batch of flour for baking and put leaven (yeast) in it and the result would be that the mass would become leavened, so it would be with the Church of Christ; the food of the entire household would become leavened or corrupted. Every portion would become more or less vitiated with the leaven of false doctrines which would permeate the entire mass. Thus today nearly every doctrine inculcated by Jesus and his Apostles has become more or less perverted or twisted by the errors of the dark ages.

Treasure Hid in a Field

The desirability of obtaining joint-heirship with Christ in his Messianic Kingdom, is pictured in the parable of "the treasure hidden in the field." The finder, realizing its value, desired it for himself and had such faith in it that he disposed of all his property in order to buy that field, which he believed to contain the precious treasure. Only those who will appreciate the Gospel message will gain its glorious promises. If we love the present life with its joys and prospects, its hopes and ambitions, then we will labor for these, but if we intelligently hear and, by faith, believe the Gospel offer of this age of a share with Christ in his Mediatorial Kingdom, then in proportion to our faith and appreciation will be our self-sacrificing zeal to attain that prize. Whoever believes the message of the Kingdom will find his faith an inspiration, indeed a necessary inspiration, to the attainment of the prize, for it will cost all that he has of earthly blessings; and unless he has faith that he will find the prize, he will surely be unwilling to sacrifice all he has for it.

The field belongs to God. He has put the treasure there. He offers it for sale to any willing to pay the price. The buyer is the Lord and those who accept his invitation to join with him in the sacrifice of their earthly interests that they may be sharers with him in his heavenly glories—in the work of the Age to come, to unearth all that treasure in the blessing of the world of mankind. The hiding of the treasure is necessary; as our Lord said, "Cast not your pearls before swine"; they will not understand you, they will think you foolish, and in their disappointment may do you injury. "Hast thou faith, have it to thyself before God." Make your sacrifice of earthly things to him and he who seeth in secret will reward you openly.

The Pearl of Great Value

Pearls were much more in vogue in ancient times than now. Pearl buyers traded in these gems and carried them to market, where they were highly estimated. The parable represents one of these pearl merchants as coming across the finest pearl he had ever seen. He considered it so priceless that he was quite rejoiced to sell or trade all of his other pearls and property that he might become the owner of that pearl.

This parable represents the Gospel offer of a share with Christ in his Kingdom as being superior to all other propositions of the world. The honor of the world, of name and fame, position and wealth, are indeed desirable; as the Scriptures say, "A good name is rather to be chosen than great riches"; but when our eyes behold "the pearl of great price," the Kingdom offer of joint-heirship with our Lord Jesus in his heavenly glory and the association with him in his work of blessing all the families of the earth, we realize that this is a priceless thing, worth more by far than all the honors and dignities and pleasures of the world.

Those worthy to buy this pearl will gladly exchange all earthly things therefor—even their good name, and this will be necessary, as the Master forewarned them, saying, "they shall say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets who were before you" (Matt. 5:11, 12). He that is not willing to have the Kingdom at such a cost is not worthy of the Kingdom. The Apostle said, "Through much tribulation must we enter the Kingdom" (Acts 14:22); and only those who willingly endure such tribulations for righteousness' sake—for the sake of the truth, in obedience to the Heavenly calling—are overcomers.

The Net Gathered of Every Kind

Another parable of the Kingdom represents the gospel message as a "net." Only one kind of fish is desired, but the net gathers every kind. Not every kind will inherit the Kingdom as joint-heirs with Christ Jesus, hence the end of this age will be a sifting, separating time, as represented in the parable. The desirable fish will be gathered into vessels, the remainder will be cast back into the sea as unfit for the Kingdom, but not necessarily unfit for any purpose. During Christ's Mediatorial reign that class unfit for the Kingdom will be dealt with and blessed and, if possible, made useful and fit for eternal life.

Here, as in the parable of the wheat and the tares, the furnace of fire, and the weeping and gnashing of teeth in connection therewith, symbolizes the great time of trouble with which this age will end, giving place to the Mediatorial Kingdom, the Kingdom for the establishment of which upon the earth the Church has been praying so unceasingly for nineteen centuries, "Thy Kingdom come; thy will be done on earth, as it is done in heaven." What a Kingdom that will be! It will be a Kingdom entrusted to a "Little Flock"—"Fear not, little flock, it is your Father's good pleasure to give you the Kingdom"—and it will be fully empowered to establish the rule of heaven among mankind!

Without a Parable He Spake Not

"The words that I speak unto you, they are spirit, and they are life."—John 6:63.

"WITHOUT a parable spake he not unto the people." What the Prophet had declared of him was true, "He shall open his mouth in parables and dark sayings." It is important that we remember this. Many noble Christian people have inferred that our Lord's words were all simple, and that they presented the truth in a manner easily understood by everybody. Nothing is further from the truth. If our Lord's parables and dark sayings be taken as plain, literal statements of truth, they will lead to all kinds of errors and misapprehensions. Let us remember, therefore, the Apostle's declaration, "Without a parable spake he not unto the people."

There is absolutely nothing in the words of Jesus without a deep significance. How many have stumbled over our Lord's parables by taking them to be literal statements of facts! How absurd the conclusion drawn from the parable of the rich man and Lazarus, for instance! How absurd to conclude that simply because a man was rich, fared sumptuously every day, and was garbed in fine linen, that he must suffer through all eternity! How equally absurd to interpret the poor man Lazarus, who lay at the rich man's gate, as representing, literally, poor and diseased beggars! How unreasonable to think that only such as have had an experience of this kind, with dogs to lick their sores, and hungering for the crumbs that fall from the rich man's table, would experience the joys of heaven, according to the Divine program! How foolish to think of Abraham's bosom, which could hold only two or three, as being the portion of blessing for all who would be saved.

A Parable Never the Thing Meant

Note afresh the parable of the wheat and the tares, the gathering of the former into the garner and the burning of the latter. Neither represents literal experiences. In the parable the wheat is not literal wheat, the tares are not tares. The wheat symbolizes the inheritors of the Kingdom; the tares symbolize the offspring of error—children of the Wicked One. The gathering into the barn of safety symbolizes the glorification of the Church on the spirit plane, and precedes the shining forth of the sons of God in the glory of the Messianic Kingdom, for the blessing of the groaning creation; as the Apostle declares, "The whole creation groaneth and travaileth in pain together, waiting for the manifestation of the sons of God." The whole creation is waiting for the shining forth of the sons of God in the Kingdom, and their shining forth in truth and righteousness will scatter all the darkness of sin and error and awaken and revivify the world of mankind.

Eventually all the willingly obedient may enjoy the blessings of eternal life. On the other hand, the description of the burning of the tares, instead of referring to a literal burning, has, evidently, a symbolic significance; it means the destruction of the tare class —not their destruction as individuals, but as "tares," as imitations of the "wheat" class.

The parable of "the sheep and the goats," taken literally, has caused confusion to many. They think of the separation of the sheep and the goats as now in progress, failing to notice the Scriptural declaration that the parable shall find its application "when the Son of man shall come in his glory and all his holy angels (messengers) with him. Then shall he sit upon the throne of his glory and before him shall be gathered all nations, and he shall separate them one from another as the shepherd divideth his sheep from the goats."

We thus see that the application of the parable belongs to the Age to come. All through that age the work of Christ and the Church, his Bride, seated with him upon his throne, will be a work of blessing to the world of mankind. And the manner in which those blessings will be received will demonstrate the sheep-like or goat-like character of every individual of the human family. The sheep-like will come to the right hand position of favor, the goat-like to the left hand position of disfavor. The conclusion of the thousand-year Judgment day will bring the expression of the Lord's favor towards the sheep-like, rewarding them with eternal life, and the expression of his disfavor towards the goat-like, destroying them in the "second death." This is symbolically represented by the statement, "Depart ye cursed into the lasting fire (a figure of destruction) prepared for Satan and his messengers (followers)." The reward of the righteous will thus be everlasting life. The "everlasting punishment" of the unrighteous will be everlasting death, for the "wages of sin is death and the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

"I Thank Thee, Father"

Evidently some wise and gracious purpose stands connected with the hiding or secreting at present of the Divine purpose from mankind in general. While the Scriptures declare it is a mark of special favor to the Lord's people that they are made acquainted with the Divine Purposes, yet nowhere do they declare that all those from whom God's plans are secreted are doomed to eternal torture, or to everlasting destruction. Thus our Lord Jesus prayed: "I thank thee, Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

Had the hiding of the Divine counsel from mankind signified eternal torture for those from whom it was hidden, there surely would have been no ground for thanking the heavenly Father for this act. We can thank him, however, that although many of the worldly wise are not privileged to know of his glorious plans, nevertheless those plans are sure. For the world to have known of the Divine purposes in advance would doubtless have been injurious, because in their blindness they would have attempted to thwart these purposes and therefore would have gotten themselves into a worse condition of condemnation.

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RELIGIOUS AND SCIENTIFIC GLEANINGS

Rabbi Wise Blames Churches for War

Likens Them to "Dumb Dog, Old and Toothless, That Can't Bite."

"Failure of the churches and synagogues to maintain leadership over the people was the cause of the present war," said Rabbi Stephen S. Wise at the Free Synagogue in Carnegie Hall yesterday.

Rabbi Wise characterized the present attitude of the churches as "feeble, faltering, halting and timid." He said the State has conquered the church and that the latter has become a follower instead of a leader of public opinion.

"They have enthroned a war devil," he said, "in the place of God. The churches do not take themselves seriously. They are satisfied to be a mere item of the social organization and to defend their countries and rulers—just or unjust. The church is muzzled and throttled into submission. It is like a dumb dog, old and toothless, that can no longer bite.

"Many of us expected the Socialist power to avert such a war as this, and were bitterly disappointed in the Socialists of Europe when they failed to do so. But we never looked to the churches, mosques and synagogues to prevent war. None of us expected such a thing from them, and we know what would happen to any leader of the Church of England who would dare raise his voice against his country's part in the present strife.

"Franz Josef goes through the empty form of washing the feet of a dozen pilgrims every Easter and the church is satisfied with him. The Czar is the head of his church on Sunday and the head of his army during the week.

"And when the nations were preparing for this war they never consulted the churches because they knew that just as they relied upon their ambulance corps and their commissaries they could rely upon the churches to uphold them.

"It would be better for missionaries to teach Christianity at home first."

The rabbi concluded:

"Our souls are wounded when we read of the destruction of cathedrals at Rheims and elsewhere, yet these cathedrals were destroyed long ago and it is only their outer walls that have now fallen.

"War gods, money gods and power gods have been destroying these edifices century after century."—New York American.

EARTHQUAKE SHOCKS AT PANAMA CANAL.

Col. George W. Goethals, Governor of the Panama Canal Zone, in his 1914 report, made public by Secretary Garrison, tells of the battle against earth slides along the canal.

Describing the demolition of Gamboa Dike as one of the final steps in the canal work, the report says: "With the exception of a small pocket slide in the vicinity of Cascades, the admission of water to the cut has thus far had no bad effects, nor has there been any perceptible tendency for the presence of water to produce slides."

The canal's giant locks and dams staunchly withstood the earthquake shocks, which were more violent and numerous during the year than at any time since American occupation. Eighty-seven distinct shocks were recorded at Ancon.

"Practically all the shocks," the report says, "seemed to originate in the vicinity of the lower coast of Los Santos Province, approximately 115 miles southwest of Ancon. The most violent shocks occurred Oct. 2, 1913, and May 28, 1914.

"The shock of May 28 resulted in slight damage to the new administration building, then in course of erection at Balboa Heights, but with this exception the canal works suffered no damage from these shocks."—New York Times.

WHY FINANCIERS TREMBLE

STOCKS AND BONDS DEPRECIATED BECAUSE SILVER WAS THROWN "INTO THE STREET."

The Day of Divine Reckoning—Its Effects Now Felt—Prophecy in Course of Fulfilment—"Men's Hearts Failing Them for Fear."—Luke 21:26.

PASTOR RUSSELL

Recently Pastor Russell delivered a discourse from Hebrews 12:27, applying it to our day, declaring now in progress the removing of all things shakable — ecclesiastical and earthly. The sermon was reported by many hundreds of newspapers throughout the United States, Canada and Great Britain. It proved to furnish the ground for much discussion and comment, and someone has anxiously inquired as to what *financial* shakings are to be expected. The Pastor has kindly taken the time to answer the question, which we here report in full, as it is of peculiar interest. The response follows:

Stocks and Bonds to Be Shaken.

Everything false, bogus, inequitable, will be shaken. In financial parlance this is equivalent to saying that the "water" will be squeezed out of all the stocks and bonds. By methods once sanctioned, but now everywhere reprehended, stocks and bonds have been issued for sums far beyond the actual value of the properties. These stocks and bonds have cost their present owners varying sums from nothing up to par; but their actual value is what the properties would cost, plus a reasonable percentage of allowance for right of way and business "good will." In ordinary times these had a market value built upon hope of their future prosperity. Now, however, the general public has become aware of the real situation and is fearful to touch at any price these shares and bonds of over-capitalized companies, and the most sound and solvent of them share the public distrust. Now, in the opening of the New Dispensation, when everything is being "shaken," we are to expect that all such stocks and bonds will be shaken in value until everything like dishonesty and inequity shall have been shaken out.

Forty years ago the world's great bankers and financiers concluded that it would be to their interest to demonetize silver and have only a gold standard. This finally accomplished what they foresaw and intended; it curtailed the world's monetary supply and enabled the bankers the better to control the entire situation throughout the world. By an elaborate banking system (valuable in some respects), it made each gold dollar chase itself and do the work of five dollars or ten dollars, assisted by bank checks and drafts. Thus the profits of the larger banks increased amazingly by reason of higher discount and interest charges, making them rich at the public expense.

The public, of course, acquiesced in the law demonetizing silver and making gold the single standard. But they did it under misapprehension, because they believed the bankers' tale—that this was really the best thing for the people, and not merely a measure in the interest of the banker and at the expense of the people. It is perhaps but fair to say that less than one-half of the bankers understood the philosophy of the matter; the others were guided by the wealthier and more astute, who did fully understand.

The result has been great profits to the bankers, and great power; for without them, railroad stocks and bonds could not be handled successfully. The bankers took over large issues of railroad stocks and bonds, by what is known as the underwriting process. They were capable sales agents for the bonds at a good round percentage of profit, advancing money on the bonds and holding them for sale to the public.

The Day of Reckoning.

Now we see fulfilled the Scripture declaration, "He taketh the wise in their own craftiness." (Job 5:13.) How so, do you ask? I reply that the great banks have their vaults well filled with these bonds and stocks on which they had hoped to make large profits; but which, on the contrary, they are now able to sell only limitedly. These stocks and bonds reckoned in as part of the banks' assets, show them to be wealthy, with immense surpluses; but now the "water" is to be taken out of these stocks and bonds. It will show an immense shrinkage in the resources of these banks. They will become suddenly poor without actually losing a cent, by reason of the market value of their securities falling.

This fact is realized by all banks. They realize that if the Day of Reckoning has come, and their holdings—their securities—are to be reckoned at their actual value, it will mean that instead of large resources and surpluses, some of the richest banks will become insolvent and be called upon by the government, either to close their doors or to make good their shortage. And right there will be their difficulty; for the rich men of the world have their capital invested similarly, and the reaction will be bound to unfavorably affect all the great commercial enterprises of the world. As all went well, amazingly well for the bankers and the wealthy by reason of the demonetization of silver, so when the Day of Reckoning shall have fully dawned, things will go especially hard with these same people. And, although the stoppage and the reconstruction will involve the whole world, poor and rich alike, nevertheless in many respects the rich will feel the pressure most.

The liquidating process had already begun before the present European war started. The Hartford and New Haven Railroad, the Chicago and Rock Island, and others, have been called to account. With these the "water squeezing" processes of the law have been threatening, and will undoubtedly accomplish their thorough "shaking." But meantime, the war, waiting not for the more gradual processes of the law and the ordinary business, has brought the financial world to a crisis. The nations of Europe are being shaken. The casualties of the war already amount to a million and a half of human beings, and hundreds of millions of dollars. And it is only begun. Financial values there are greatly impaired, as are also national credits. The thing wanted is gold, and as in every war, this precious metal has practically disappeared in the nations at war. Their home securities will not be salable for cash, and a general attempt will be made to sell American securities — American stocks, bonds, etc. But who will buy these? America will be practically the only market for them, and as we have already seen, American banks and bankers are loaded down heavily.

When we learn the immense amount of these American shares and bonds held in European hands, we need not wonder that American bankers pale at the thought of their being dumped upon the American market. Reliable financial authorities declare that Europe has about five thousand millions of dollars invested in American securities. If but one-fifth of these be sacrificed to realize gold, it will mean an avalanche—a financial deluge. American banks, already overloaded with these "securities," cannot purchase all; hence prices will tumble and wrecks follow.

In view of these matters, is it any wonder that American bankers feared to see the stock exchanges open for business? Had the exchanges not closed promptly when they did, we would have had the most terrible panic ever known. By the closing of the exchanges that awful panic was *temporarily averted.* By their closing, the owners of the stocks and bonds have been hindered from realizing upon them; thus the face value of these stocks and bonds has been preserved, and thereby the banks and bankers have been permitted to continue to count these shares and bonds at fictitious prices which nobody would pay for them to-day, if they understood the situation.

Effect of Silver Demonetization.

Had silver not been demonetized, bankers would not have had as easy a time as they have enjoyed in cornering the financial market, and getting large rates of interest and premiums; but neither would they be in the same distress at the present time, for the world would have had twice as much money with which to do its business. When we consider that the gold coin of the world is not sufficient

(*Continued on page 2, column 2.*)

180,000 Preachers Fallen Laymen Also in Danger

"IN THE EVIL DAY."

"Take unto you the whole armor of God that ye may be able to withstand in the evil day."
—*Ephesians* 6:13.

All of the Apostles pointed forward to our day—to the conclusion of the present Age and the inauguration of the New Kingdom. With one voice they all tell us that this Age is the one in which evil, as personified in Satan, "the prince of this world," prevails, and in which the Lord's Cause and His people are more or less set at naught. They all tell us that the inauguration of Messiah's Kingdom signifies a momentous change in respect to these matters. "In His day the righteous shall flourish and the evildoers shall be cut off." God wisely and kindly veiled their eyes in respect to the length of time before the Reign of Righteousness would begin. Hence the Apostles all speak of the New Dispensation as imminent—not, however, declaring it to be expected in their day; rather, they expected to fall asleep in death, but with the assurance that with the dawning of the New Dispensation they would share in "His Resurrection"—Christ's resurrection—the resurrection to glory, honor and immortality on the spirit plane.

Our text is one of these prophecies respecting the future—picturing the inauguration of Messiah's Kingdom. Like all other Scriptures bearing on this subject, it implies that the transition from the Reign of Sin to the Reign of Righteousness, from the dominion of Satan to the

(*Continued on page 2, column 3.*)

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WHY THE PRESBYTERIANS ARE LOSING GROUND.

At the national convention of Presbyterians in Philadelphia the Rev. Dr. William Fulton reported that during the past five years a quarter of a million members of the church had been placed on the "suspended roll," meaning that the number mentioned had been dropped out of the church. Dr. Fulton expressed it in not very elegant language by saying that they had been relegated to the "ecclesiastical scrapheap." He said this falling off in membership is due to the "growing love of pleasure and the craze for amusements and the modern view of life." Wherein Dr. Fulton is entirely wrong. The Presbyterian Church believes in the doctrine of foreordination. In other words, its members think that when all things were created it was provided that so many persons should be born into the world and that their doom or salvation was settled from the start. No matter how good a man is, no matter what he does for the uplifting of mankind, he has only an even chance of getting into Heaven. Of course all of the Presbyterians doubtless thought they were among the elect and that probably members of all other churches were headed for eternal torment. But the Presbyterian was convinced that you could not help yourself into Heaven no matter what you did. Even infant damnation was—and is—one of the beliefs of this church. No wonder in this enlightened age the Presbyterian church is losing at the rate of 50,000 members a year. It is not worldly pleasures that is driving folk out of this church—it is common sense. —N. Y. Telegram.

BAN AGAINST "VODKA."

Probably never before since the beginning of the manufacture of spirituous liquors have armies been so temperate. Strange to say, the Czar of Russia has gone farther than any other ruler in eliminating liquor. The sale has been stopped throughout the empire. The first acts of Russia in East Prussia, after its entrance by Russian armies, was to close all the liquor places. Great Britain has eliminated liquor, and Kitchener gave notice that no gifts of liquor to officers or soldiers would be forwarded. There is no alcohol included in the French scheme of rations. Doubtless there is more or less drinking, but it is everywhere discouraged among the three allied armies where it is not fully suppressed. —Christian Leader.

MANY EVICTION CASES STIR CITY OFFICIALS.

With a fight well under way to aid the poor of New York in the purchase of food, cheaply, through the agency of city markets, another equally if not more important project is to be laid before Mayor Mitchel. It has been inspired by City Chamberlain Bruere. It is on behalf of the very poor of the city. It is aimed to keep a roof over their heads through the coming winter.

It has been conceived in a realization by important city officials of the appalling character of the eviction statistics of New York in the last year and a half —33,000 eviction cases in 1913, nearly 50,000 eviction cases in the first six months of 1914. In 1913 882 families and all their belongings were thrown into the streets.

The plan, which in the next few days will be placed before Mayor Mitchel, will be a request that he appoint a Tenants and Landlords' Commission, whose efforts shall be to prevent affairs between landlords and tenants reaching crises causing evictions—a permanent commission, which, it is hoped, may obliterate in New York the all too common, piteous spectacle of the ousted family huddling over its scant belongings mounded on a street curb.—New York World.

The telegraph lines now in use are sufficient to girdle the earth 138 times. They would reach to the moon 16 times. The total number of offices is 130,000, which send out annually 30,000,000 dispatches. The English lead in its use, each hundred persons averaging 195 messages a year. France follows with 152, Denmark with 118, Belgium with 114 and Germany with 91 messages.

BATTLE OF ARMAGEDDON.

A postal request will secure a free copy of this paper in which this interesting subject is treated in a manner sure to satisfy. Address I. B. S. A., 13 Hicks St., Brooklyn, N. Y.

(Continued from first page.)

WHY FINANCIERS TREMBLE.

for even the paying of the *interest* of the debts, we perceive how the banking institutions have had the people, figuratively, by the throat, and now are being choked themselves by their own device.

The interest upon the debts cannot be paid in gold, because there is not enough of it to pay the interest. Hence the only thing remaining to be done is to issue more bonds, payable in gold also, and the interest payable in gold. Now that nobody will buy the bonds, what is to be done? Interest on foreign holdings of American "securities," estimated at only four per cent. per annum, means a drainage of two hundred millions of dollars every year in gold, needed to pay that interest. Now we seem to be coming to a dead stop through this war; and the wheels of finance which worked so favorably for the bankers in the past, are turning in the opposite direction and lacerating them financially.

Apparently our financial "house of cards" is trembling, and about to fall. Various expediencies are being tried by the governments and the ablest financiers of the world. We might hope that their skill would accomplish the end they desire, and save the present institutions—financial—from being "shaken" to pieces. But, if we are right in our understanding of the Scriptures—if the great Day of Settlement has come, in which all the shakable things are to be shaken and nothing remain except that which cannot be shaken, then we may be sure that all human effort will fail, and that the greatest of all crashes of a financial kind that have ever happened will take place.

THE INSUFFICIENCY OF GOLD.

It will be noticed that I am saying nothing new—that what I have just said has been said in part at least, by many, and published in the newspapers. I am merely bringing together these things, and showing their relationship to the testimony of the Bible, that we are now in the great day of "shaking." To some this will be considered a fanatical pessimism, because the vast majority of people have absolutely no confidence in the Bible. Nevertheless, when these things shall come to pass in the very near future, some may be helped to an understanding of the true situation—to a recognition of the fact that the "shaking" upon the nations—financial, social, political and religious—is of the Lord, and not accidental.

Under normal conditions American business should be prospering as never before, because her commercial competitors are at war, and unable to properly attend to their commercial interests. Likewise, American securities should be in demand, because all securities of foreign countries have depreciated by the war. But with the gold standard and an insufficiency of gold the business of the entire world is stagnated. The world's needs and wants are as great as ever, but it has not the gold wherewith to purchase. The demonetization of silver seems to be referred to by the Prophet Ezekiel (7:19) saying, "*They shall cast their silver into the street*"—treat it as a commodity and not as money. The Prophet then tells how gold will become scarce and eventually be completely withdrawn by the people hiding it as though it were an unclean thing, as the Hebrew text implies—"Their gold shall be removed." Thus neither silver nor gold will be available.

Railroad magnates, and the bankers who hold their securities, perceive that if it is difficult to raise money for the meeting of the interest on the bonds, it will be more difficult to issue new bonds to replace maturing ones, no matter how sound and well managed the railway may be. Is it any wonder that the trepidation of the financial and political princes of the earth is great, as they look into the future? Their well-grounded fears were prophesied by our Saviour as one of the signs of the present time: "Men's hearts failing them for fear and for looking after those things coming upon the earth"—the social order—and because of the shaking of the heavens, the ecclesiastical systems.—Luke 21:26.

"Be Instructed, Ye Judges!"

Would that the cultured and influential princes of earth could take the proper view of the situation and realize the fallacy of their counsels, the impossibility of averting the great changes which are upon us by reason of the time having come for Messiah to take unto Himself His great power and reign! Could the wise of earth realize the situation and fully submit themselves to the Divine requirements of absolute justice and truth what a blessing it would be to the world! If these princes would turn their attention from the grasping of power and money to the enlightenment and uplifting of the people, they would become ministers of the New Dispensation, which would be ushered in with rejoicing. But the Lord informs us that this will not be the case; and that as a result Messiah's Kingdom will be ushered in by "a Time of Trouble such as was not since there was a nation."—Daniel 12:1.

(Continued from first page.)

180,000 Preachers Have Fallen

Dominion of Christ, will be a great Time of Trouble, because Satan and his deluded subjects will not quickly and meekly renounce their claims to earthly dominion and submit themselves loyally to the King of kings and Lord of lords. This will necessitate the breaking in pieces of these systems—their subjugation.

As we have already pointed out, this breaking and shaking and trouble are coming from every quarter and are described in the Scriptures as a great whirlwind raised up from every quarter of the earth. Other Scriptures have told us about the trouble upon the nations, picturing to us the winds of war, to be followed by the earthquake of Socialism, and that to be followed by the fire of anarchy. Still other Scriptures have shown us the conflict between the people in general and the princes of the world—merchant princes, manufacturing princes, religious and political princes and kings—showing us that eventually there will be two great divisions in the conflict, and that the whole earth will be terribly devastated by the ensuing anarchy.

"The Evil Day" Upon Religionists.

Our text refers to the present time as an evil day upon religious people—a day of trial, of danger, of victory for the few, of disaster for the many professing the name of Christ. It may surprise some when we assert that we, the Church, have already been in this evil day referred to in our text for some years, and that it still continues and will merge into the evil day upon the world. This means that the evil day upon the Church began before the evil day upon the nations. This is in full accord with the Scriptures which declare "Judgment must begin at the House of God"—the Church.—1 Pet. 4:17.

For nearly forty years the Church has been undergoing severe trials and testings along the very lines indicated by the Apostle in our context, and in various other descriptions of this time furnished us in the New Testament. During this period Theosophy, Christian Science, Spiritism, Higher Criticism, Evolutionism and various other confusing teachings have come forward. Each contains fragments of truth and masses of error. From the Scriptural standpoint they are brought forward at the present time by the Adversary, Satan, with a view to confusing the people and leading them away from the Truth.

Satan is represented as being especially active at this time, for the reason that this is the time when special light upon the Divine Character and Plan are due to come to the Church. Seeing that the people are awakening to more intelligent thought on religious subjects, the Adversary brings forth a host of philosophies to entangle, to mislead, putting darkness in the guise of light, and endeavoring to make the light of the dawning New Day appear as darkness. This the Apostle refers to in the context (v. 12): "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, and against wicked spirits in high positions."

These wicked spirits, we understand the Scriptures to teach, are the fallen angels, called demons throughout the New Testament. Under the captaincy of Satan they have not ceased their warfare against the Lamb and those who follow Him; nor will they cease until, in the due time, Immanuel shall bind that old Serpent and restrain all his evil influences, to the intent that the world may be no longer deceived.—Revelation 20:1-3.

During this evil day the truthfulness of the Apostle's word has been demonstrated that the people of God require the whole armor of God that they may be able to withstand these seductive and evil influences. Only thus guided with the Truth, protected with the breastplate of righteousness, shod with the preparation of the Gospel of Peace, armed with the shield of faith and intellectually with the helmet of salvation and the Sword of the Spirit, which is the Word of God—only these have been able to stand, and to help others to stand, in a time when thousands have been falling into errors, into unbelief—some being turned aside from the simplicity of the Gospel Message of the Redemption through the death of Christ, and others having their faith entirely shipwrecked.

We might say that the evil day is reaching its climax and changing its form. The errors themselves have lost their charm and are proving more and more unsatisfactory to those who have been deceived by them. Now, in the great Time of overwhelming Trouble the deceived ones are beginning to feel their loss—their loss of faith in the Bible, their loss of faith in everything—some even realizing that they are godless—"without God and having no hope in the world." It is a pitiable condition. Would that I could speak the word which would assist these and guide them to a right understanding of the Bible and true faith in God, based upon a reasonable and Scriptural understanding of the Divine character and Plan!

What a sad spectacle presents itself on every hand, and how perplexed the world in general is with what we see, and how few have any knowledge or any word of real comfort or encouragement to offer! For forty years the world has been crying, Peace! Peace! For forty years two hundred thousand professed representatives of Christ have been telling the world that Christ has been reigning and conquering the earth, and that soon every knee will bow to Him—perhaps deceiving themselves on the subject, while others are being deceived. Now, as the grand climax of all this misrepresentation of God's real character and Plan and Kingdom, the war is thundering, the world is in amazement, and new armies and new battlefields are continually being formed —a great conflagration in Europe, as the newspapers declare, a beginning of a corroboration of St. Peter's declaration that the social earth is to be consumed.

180,000 Preachers Fallen.

Of the two hundred thousand professed ministers of Christ, probably one hundred and eighty thousand declare privately, if not publicly, that they have no faith in the Bible as God's inspired Message to His people. The other twenty thousand are sadly confused, while still clinging to the Bible as the Divine Word. The truth with all these ministers is that they have been giving heed to the creeds and traditions of men formulated in the Dark Ages, and have been neglecting their study of the Bible. They have failed to heed the words of our text; hence they are not standing well in the present time. Those who have rejected the Bible (nine-tenths of the whole) have already fallen most abjectly, while the tenth that are still standing are so shaken, confused, unreliable, as to be able to do little for themselves or for their flocks.

If such conditions prevail amongst the ministers, what might we expect of the Christian people who pay them for instruction, who have been overcharged in business and pleasure and are now, like their leaders, falling into the ditch of unbelief, uncertainty, perplexity? It is a sad spectacle. Only comparatively few of God's people have followed the Apostle's advice, have put on the whole armor of God and are able to stand firmly, strongly, confidently, intelligently, equipped with the helmet, the breastplate, the shield, the sword and the sandals of Divine Truth.

Bible Study Imperative.

In accord with the Lord's Word, we are seeking to sound an alarm, not for the benefit of those who have fallen, but in the interest of those who are trembling and in danger of falling. The Divine provision for our day is so wonderful that even "babes in Christ," starved for the milk of the Word, may quickly appropriate strong and nourishing food, and become clear in the knowledge of God and in the proper understanding of the Bible, thus being enabled to rejoice in this evil day and to assist others.

So wonderful is the Divine provision of Truth that those without the helmet protecting their intellects from the various conflicting theories and creeds may be supplied and assisted in putting on the helmet of salvation—an intellectual appreciation of the Divine things. So abundant is the Divine arrangement that the breastplate of righteousness—the fundamental truths respecting Divine Justice, Wisdom, Love and Power, covering and protecting the heart and the vitals—may be quickly adjusted by those who are sufficiently awake and desirous of putting on the breastplate of righteousness. So abundant are the Divine provisions for the willing and obedient that they may quickly put on the sandals of preparation provided in the Lord's Word, which will enable them to triumph over the adverse conditions of the present life with speed and comfort.

To-day, as never before, the Sword of the Spirit, the Word of God, is sharp; and to-day, as never before, the people of God may quickly learn how to use this weapon as against every form of ignorance, superstition and Satanic opposition. Equipped with all these, and with the knowledge of the fulfilment of the Scriptural prophecies, the man of God, thoroughly furnished, may have a great shield of faith sufficient to cover every other circumstance or condition that may arise. We urge, then, that the people of God everywhere begin afresh a study of the Divine Word, not through their old spectacles, which have confused and bewildered them in the past and in the present, but, allowing the Bible to interpret itself, and, with the assistance which God has been providing for His people during these forty years, equip themselves not only to be strong for the present, but also for the coming days. For if we read the Bible aright, the terrible collapse of churchianity and imitation kingdoms of God's dear Son will soon be upon us. That will be an awful time for the world in general, but the perplexities and troubles of that day will be intensified in the case of those who have been professedly God's people, yet stupidly blind in respect to the teachings of God's Word.

GIVING THANKS FOR WAR OR FOR PEACE

Many Perplexed Worshippers

"In everything give thanks."—1 *Thessalonians* 5:18.

Three hundred and fifty millions of humanity, our blood relatives, are at war, seeking to destroy each other. Ninety million Americans, deeply interested in them, are invited by our Honorable President and the Governors of our several States to render thanks to the Almighty. Truly, we have many causes for thanksgiving to our Creator; life itself is a blessing, a boon; our nation in many respects is the most favored on the face of the earth, enriched by God's bounty above all others, not the least of our blessings being our civil and religious liberties.

Surely no one of even average heart and head has cause for other than great thankfulness to our Creator. "Our lines have fallen to us in pleasant places." Those who feel no gratitude are surely soured by discontent, the fruitage of ignorance, selfishness and sin. How appropriate, then, that each and all bow heart and head before the Giver of every good and perfect gift! To whatever extent this course be followed heartily, without hypocrisy, undoubtedly a blessing will result, individually and nationally. The custom is a beautiful one.

There is a difference between thanksgiving and prayer. None have the right or the privilege of approaching the Throne of Grace in prayer except those who have come into covenant relationship with God. The Jews came into covenant relationship with God through their Law Covenant by Divine arrangement through Moses. The followers of Jesus, who accept the Divine arrangement of the Gospel Age, are privileged thus to come into relationship with the Creator through Him. He is our Advocate, who has opened up for us a new and living way, through the sacrifice of His flesh. All whom the Father has accepted through Him—all whom the Father has begotten by His Holy Spirit—are Scripturally termed sons of God, children of God, heirs of God, joint-heirs with Jesus Christ their Lord.—1 John 3:1; Romans 8:17.

These are invited to come to their Father and to address Him thus: "Our Father who art in Heaven," and to ask for the blessings which God has provided for His children, according to His Divine purposes and arrangements. But none others are permitted to come to this Throne of Grace, because not in covenant relationship with the Savior, because in God's arrangement "There is none other name given under Heaven or amongst men, whereby we may be saved" from our sins, brought into relationship with our Father.

Thus we see that only a limited number may enjoy the privileges of prayer or expect answers to their prayers. But, thank God, others may worship and bow down! "Come, let us worship and bow down; let us kneel before the Lord our Maker." Many have this privilege, and the exercise of it is sure to bring a blessing. Whoever has a thankful heart, which takes delight in offering worship to the Giver of every good gift, will surely receive a reflex blessing. His love of righteousness and truth, holiness and goodness, mercy and justice, will thereby be strengthened; and so also will be the probability of his some day reaching the point where he will see the wisdom and the desirability of giving his heart—his little all—to the Lord in consecration—to be a faithful footstep follower of the Redeemer—a son of God.

Giving Thanks for War.

Very evidently the majority of mankind have an insufficiency of knowledge of God, of the Bible, and of the Divine Plan therein set forth, to thank God for the present state of war. But to the Church, whose eyes of understanding have been opened to see the lengths and the breadths, the heights and the depths, of God's love in the Message of the Bible, St. Paul writes: "In everything give thanks."

Ripe Christians have learned to give thanks to God for the adversities of life in their own experiences convinced that under God's supervision, the direst of calamities may be overruled for good to His people and for glory to His name. But only the advanced, the developed, Christian is able to give thanks under circumstances of severe trials and testings. Only those who have great faith, built upon clear knowledge of the Divine promises, can realize thoroughly that all things are working together for their good.

Similarly in respect to the great European war now in progress, its casualties, desolations and wounds, only the well-instructed of God's people may understand the Divine plans and arrangements so thoroughly as to be able to give thanks in respect to the war, and able to exercise confident faith that the outcome of it will mean blessings of instruction and preparation for future blessings.

If the Scriptures did not foretell this time of world-wide "distress of nations," we might not know that God had foreseen it and had made provision for its results before permitting it. But the same Bible that foretells about the war tells of its results, saying: "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." (Isaiah 26:9.) If, then, the war is teaching the world lessons along the lines of righteousness and justice, it will be doing permanent good. Moreover, the same Bible tells that the war is merely the outgrowth of human selfishness, ignorance, superstition and false doctrine, and assures us that although it will lead on to revolution, anarchy and the utter wreck of the present order of things—the present civilization—nevertheless, God is prepared for the emergency. "Man's extremity will be God's opportunity."

The Solution of Our Perplexities.

The hour having come for Messiah to take the reins of government, He will stand forth in Power and Majesty at the proper moment, and exclaim to the raging elements of the restless human sea: "Peace! Be still!" And there will be a grand calm. The lesson learned in the trouble will be a lasting one; and the blessed opportunities of Messiah's Kingdom, which will be built upon the ashes of present institutions, will bring everlasting life and joy to all the willing and obedient.

Those who see the war from this viewpoint may indeed in everything give thanks; rejoicing that the reign of Sin and Death will soon be ended! rejoicing that Satan will soon be bound for a thousand years! rejoicing that God's Kingdom will soon come, and His will be done on earth, even as in Heaven! rejoicing that soon the knowledge of the true character of God will be universal; rejoicing that then, in the light of that knowledge, "every knee shall bow and every tongue confess, to the glory of God"! rejoicing still further, that any who under all those favorable conditions will refuse to make a full surrender to the Lord, will be mercifully cut off from life in the Second Death!

During Messiah's Reign of Righteousness, all nations will be instructed, enlightened, blessed. Christ's merit will then be applied on behalf of the billions who have gone down into the prison-house of death—Sheol, Hades, the grave. The Church will constitute the First Resurrection. All sharing in it will attain life on the spirit plane. Later, during the Millennium, the world will return from the tomb, "every man in his own order." The resurrection processes will continue with them, in order that the willing and obedient may rise gradually toward perfection and finally attain it. Meantime the earth will be rejuvenated and become the promised Paradise restored.

"Give Thanks, for He Is Good."

Looking down into the future, the Psalmist exclaims, "O give thanks unto the Lord; for He is good! for His mercy endureth forever!" It is God's mercy toward us that constitutes the ground for thanksgiving. It is true that praise must come from thankful hearts; and that to be properly thankful one must see more than is now visible to those who have not the eye of faith and the Divine revelation of things to come. But these very opportunities the Lord's consecrated ones possess. As it is written, "Blessed are your eyes, for they see; and your ears, for they hear." But to the extent that any see and hear of the grace of God he has responsibility. To possess the knowledge of God and to disdain it is to receive the grace of God in vain.

God's people not only give thanks for future blessings received now by faith, but additionally they appreciate blessings granted them in the present life, and give thanks for these. The first of these is the knowledge of God's goodness in releasing us by faith from sin and its penalty, so that without waiting for actualities we can now rejoice in the mercy which has justified us through the blood of Christ. All other blessings rest upon this one and all thanksgiving should properly include thanks for our justification by faith.

After our justification we were inducted into a still further grace of privilege—that of becoming members of the Body of Christ. Through acceptation of this privilege we gain the opportunity of a change of nature—from human to Divine (2 Peter 1:4). Our human nature justified, cleansed, made acceptable to God as a sacrifice through the merit of Christ, will be replaced by a spirit nature and glory, honor and immortality, joint-heirship with our Lord and Head, if we faithfully make our sacrifice (Romans 12:1). What cause we have for thanksgiving! What shall we render unto the Lord for all His benefits toward us?

The heart that has come into faith-union and communion with the Lord learns something more every day respecting the Heavenly Father's loving care for His children, and each fresh item of knowledge is a new well-spring of pleasure. "He satisfieth the longing soul." "Blessed are they that hunger and thirst after righteousness, for they shall be filled." These are the experiences of those ripe Christians called upon by the Apostle to thank God for everything and to know that this is the will of God in respect to all who are members of the Body of Christ.

Thanks Through Tears.

Let us not overlook the fact that our text indicates that we are to give thanks for our sorrows, our trials, our disappointments, as well as for our joys and our pleasures; for the word everything includes all things. Nor is this the only Scripture to this effect. The Apostle elsewhere urges the members of Christ to rejoice in tribulation, because tribulation works out additional patience, and patience brings additional experience, which in turn brings larger hope until we are not ashamed of our tribulations, because thereby the love of God is shed abroad in our hearts.—Romans 5:3; 8:35.

The basis of all rejoicing as respects both the future and the present is faith in the fact that there is a God; that He has a noble character; that His Wisdom, Justice, Love and Power are perfect and are thoroughly co-ordinated; that these attributes are all enlisted in the salvation of the world; that this salvation began to be worked out by our Lord at His First Advent; that it is still working out in the selection of His Church; and that shortly it will begin to take practical shape in the establishment of Christ's Millennial Kingdom, through which a blessing will extend to every creature of our race.

Then let every man to the extent of his enlightenment appreciate and confess the Almighty God and give thanks to His name; for He is good, and His mercy endureth forever. Let those who have tasted of His Grace continue to grow in grace, knowledge, faith and character-likeness to our God. Let His saints, who are addressed in our text, more and more appreciate their wonderful privilege, their high calling of God in Christ—to be heirs of God and joint-heirs with our Lord.

THE JUDGMENT OF THE GREAT WHITE THRONE

"And I saw a great White Throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them."—*Revelation* 20:11.

Sin made moral cowards of our race. From early infancy fear and apprehension, especially in respect to things future, have been impressed upon us. We realize that we are imperfect, that our God is perfect, that perfection is the only standard which He could approve, and that some kind of punishment for sin must be expected. The Adversary, taking advantage of our forefathers, misrepresented the Almighty, and has used our fears to alienate us from Him and to wrest and distort his Message to us in the Bible. St. Paul assures us that this is Satan's general procedure; that he puts light for darkness and darkness for light. Thus it comes that our text, which is really one of the most beautiful and comforting in the whole Bible when understood, has to many become a lash in the hands of their fears.—2 Corinthians 4:4.

Our text is one of the symbolisms of a Book filled with symbols. God's people, guided by His Holy Spirit, in due time will appreciate these symbols. For many of them, that due time is already here. The Throne is Messiah's; it represents His Mediatorial Dominion of earth for a thousand years. Its whiteness symbolizes the purity, the justice of His Kingdom of Righteousness under the whole heavens.

The heavens and earth which will flee from the presence of the great Immanuel will not be the Heavens of God's Throne, nor the earth which He has given to the children of men. The heavens and earth which will flee away, and for which no place will be found, are, of course, the symbolical ones.

In Bible symbology the earth represents established civilization; the sea, the restless, dissatisfied masses of humanity; and the mountains, human governments, kingdoms, which constitute the backbone of present social institutions. The symbolic heavens represent spiritual influences — Ecclesiasticism, Churchianity. Thus interpreted, our text declares that when Messiah assumes control of the world, the result will be that the social system of to-day, as well as present-day ecclesiasticism, will pass out of existence—no place will be found for them.

To-day we are living at the climax of civilization. Yet we behold more clearly than ever before that the deeply-ingrained selfisness of humanity is a blight upon all our blessings. Selfishness is to be found everywhere. Although a semblance of righteousness is insisted upon and violators of that standard are styled criminals, nevertheless it seems impossible to legislate equity, justice. Men's keen intellects find opportunities for circumventing the laws and committing theft, murder, etc., without danger of punishment.

The Great White Throne Judgment.

The New Dispensation which Messiah's Kingdom will usher in is pictured in our text. It will be the world-wide dominion of purity, holiness, righteousness, justice, truth—a Great White Throne. No wonder we read that the symbolical heavens and earth, representing the old order of things—social, ecclesiastical—will vanish away!

But let no one think for a moment that ecclesiastical princes, financial princes and political princes will voluntarily acknowledge that the hour has come for a full surrender to Messiah and to all the principles of His absolute righteousness. On the contrary, these privileged members of our race will be more and more drawn together for mutual protection—for the preservation of the special privileges which have come into their possession. Even now we see the prophecy of the Second Psalm fulfilling. We are in the very time when the Lord, through the Prophet David, calls the great ones of earth to recognize the true situation of our wonderful day—that the Day of Messiah has arrived, and that He should be recognized and His principles of righteousness obeyed.

But no! The prophecy declares that we are in the day when the people, the masses, will have foolish imaginations—when they will think that by their own strength they can inaugurate a reign of righteousness along the lines of Socialism, or by anarchy. The people must learn that their help is in the Lord and not in their own frail arm. They must see the force of the words, "Blessed are all they that put their trust in Messiah."

On the other hand, the money kings, earthly rulers and ecclesiastical princes are taking counsel together for the preservation of present iniquities of the world, by which they are profiting. The Lord declares that in this they are banding themselves against Him and His newly-appointed King—Messiah.

The Master said, "My Word shall judge you in the Last Day." The books then to be opened will be the words of Jesus, of His Apostles and of the Prophets of old. Then all shall see the oneness of the Divine Message of righteousness, and each who would have everlasting life must conform his living and his thinking to those standards therein contained. At the end of Messiah's Reign, those whose names will have been written upon the *new* Book of Life will be found worthy of everlasting life; those whose names are not therein written will be destroyed in the Second Death.

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THE JUDGMENT DAY OF THE NATIONS

The Church's Judgment Day—The World's Judgment Day—Israel's Judgment Day—When and Why God "Winked" at Sin—"All His Ways Are Perfect"—The Harmonious Outcome.

*"The times of this ignorance God winked at: but now * * * God hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained."—Acts* 17:30, -31.

The Judgment Day, once dreaded by all classes, has come to have a new meaning when studied in the light of the Bible alone—our confusing creeds of the Dark Ages being set aside. During the long period of time from the Deluge to the First Advent of our Redeemer, the world of mankind lay in ignorance, weakness and vice; but, as our text declares, God took no notice of it as a whole. He gave His entire attention to the little nation of Israel, with whom he made a special Law Covenant. Israel entered upon a great schooling period; first, in a condition of peonage in Egypt; then, under the command of Moses, passing from Egypt to Canaan, with a wandering of forty years in the wilderness; and later, under judges, kings, etc., in the Promised Land.

God did not overlook a sin amongst the Israelites, whom He had adopted as His peculiar people under the Law Covenant mediated by Moses. We read that "every disobedience received a just recompense of reward." (Hebrews 2:2). Stripes, punishments, captivities, under Divine supervision and predicted by the Prophets, were the portion of Israel. Obedience on their part brought blessing, but disobedience and idolatry brought chastisements—God winked at nothing respecting His chosen people, the nation of Israel.

At first glance this is perplexing. Those not understanding the Divine Plan would be inclined to expect the favored nation to be excused more than others, that Israel would be the people whose imperfections would be winked at. But not so; Israel was chosen for a purpose, and in order to prepare them for their mission, the Lord chastened and scourged them for their sins. Thus He educated them and assisted them out of degradation more than others. As a result, when our Lord came into the world to be man's Redeemer, Israel, under the chastising, scourging and instructing experiences of many centuries, was by far the most advanced nation in the world along religious lines.

Thus it was that when the Redeemer presented Himself, a remnant of the Jews were "Israelites indeed," and ready to receive Him—five hundred during His earthly ministry and several thousand more at the following Pentecostal season. It is but reasonable to suppose that no other nation in the world would have furnished any such numbers ready of heart for Messiah and fully consecrated to Him. Note, for instance, that St. Paul's preaching to the Athenians on Mars Hill apparently touched not even one heart or head.

The Divine Attitude During the Christian Age.

As God "winked" at the sins of the world aside from His covenented nation, Israel, so He has continued to wink at, to ignore the sins of the heathen world since. St. Paul says, "He now commandeth all men everywhere to repent," but only those who hear the command have a responsibility respecting it. The heathen masses have never heard the Divine Message offering life everlasting through Christ. God's attitude toward them would therefore properly be the same as it was toward the Gentiles during the Jewish Age. The responsibility for right-doing in this Gospel Age rests with those upon whom the light of Truth has shined. In an especial sense the illuminated ones, the enlightened ones, are the Church alone. Only God's consecrated people receive the begetting of the Holy Spirit, its anointing, the opening of their eyes of understanding. And with these the measure of their enlightenment varies; and those who see little have less responsibility than those who see much. Thus seen, God's dealings during this Christian Age are merely with the Church, the saints of God, the consecrated, and not with the heathen.

But a large class of Gentiles, styling themselves Christendom, have been so much in contact with the light of Divine Truth as to have a weighty responsibility upon them. It is upon this class that heavy judgments are about to fall in the close of this Age. They have heard the Message of God's mercy toward mankind through Christ, and of their privilege of repenting and coming into Covenant relationship with God. They have hypocritically pretended to make a covenant with the Lord, pretended to be His people, while "their hearts were far from Him." Their punishment will be greater because of their hypocrisy—because they have foolishly thought that they could deceive the Almighty. They will learn that He will not be mocked. Nevertheless, the rod of chastisement upon them will be with a view to their recovery and not for their destruction—much less their eternal torture. Only the incorrigible at any time are to die the Second Death.

The World's Judgment Day.

The Apostle declared that "God has appointed a Day (a future Epoch) in which He will judge the world." There was no intimation by the Apostle that the world's Judgment Day had begun. Everything in his language indicated that it would be future. Elsewhere we are told that when the world will be on judgment, on trial, for life or death everlasting, the Church glorified will be the judges. (Matthew 19:28; 1 Corinthians 6:2.) This means that when the Church, now on trial, shall have been completed, shall have passed through the resurrection change into glory and become associated with the Redeemer in His Kingdom—then the world will have its Judgment Day, or trial. That period, also styled "the Day of Christ," is Scripturally declared to be a thousand years long. During this time Messiah and His Church will judge the world—giving all a test, to demonstrate their worthiness or unworthiness of everlasting life.

The opportunity then to be given the world will be a grand one. The Scriptures declare that the Lord's judgment will be a righteous one, in which the poor world, born in sin and depravity as children of Adam, will have fullest opportunity of getting rid of their ignorance and superstition, and their weaknesses, mental, moral and physical. Every preparation is being made for that great judgment of the world. The Scriptures declare that during that time "The knowledge of God's glory will fill the whole earth." No longer will the Divine character be aspersed with slanderous teachings, making Him out viler than any of His creatures. Not only will all possible good influences surround humanity during their thousand-year Day of Judgment, but every evil influence will be bound, restrained; "Satan shall be bound for a thousand years that he may deceive the people no more until the thousand years be finished."

How different this Biblical and reasonable view of the great Judgment Day from the one given us in childhood from the creeds of the Dark Ages! That view taught us that the Judgment Day would be twenty-four hours, and that then all the dead would come from Heaven and Hell and Purgatory, to see if mistakes had been made, and since no mistakes could be made by God, they would all go back to the same condition. How foolish we were that such a proposition should ever have appealed to us as reasonable or Godlike! Why did we not think to inquire what the Bible had to say respecting the Judgment Day? Why did we not sooner learn the beauties of the Divine arrangement? The answer is that we were thoroughly blinded by the false teachings commingled with the truths we learned in childhood. But God's time for helping us out of the darkness into the clearer light, has come within the last forty years, even as for good reasons He has kept hidden until this same time the wonderful knowledge of our day on other lines—knowledge which is proving a blessing to the full degree only to those whose hearts are right with God; but to others is proving a curse and hastening the whole world toward the chasm of Anarchy.

The Redeemer to Be the Judge.

St. Paul declares that this righteous judgment of the world that will come in the Day of Christ—the Millennial Day—will be under the supervision of Christ—Messiah. The same Apostle elsewhere tells us that The Christ is made up of many members—the saintly Church gathered out of all denominations, with Jesus as their Head. These figuratively constitute the one New Man, made up from both Jews and Gentiles. Jesus is the Second Adam. During the thousand years of His Reign He will deal with all the human family, the children of the first Adam, whom He redeemed by the sacrifice of Himself. He will grant them all a full opportunity to be raised up out of sin and death to perfection, to the likeness of God in which the first Adam was created. To all such he will be the Life-Giver, the Savior, the Deliverer from the power of sin and death. The basis of all this judgment of the world was laid at Calvary. The more than eighteen centuries since have been used in judging, trying, testing, a faithful handful, a "little flock," from both Jews and Gentiles, responsive to the Lord's Message of mercy, and willing, yea, anxious, to walk in the footsteps of Jesus.

This judgment opportunity will not be merely for those living at the time the Church will be glorified at the Lord's Second Advent and the establishment of His Kingdom. These are to have the first blessing of knowledge and opportunity under the Kingdom, that a start may be made in the way of righteousness. These, enlightened and convinced respecting the undesirability of sin, the desirability of righteousness and the glorious provision of Messiah's Kingdom, will make a good start before the sleeping millions of the human family will begin to be awakened in harmony with the promise, "There shall be a resurrection of the dead, both of the just and the unjust"; in harmony also with the Master's words, "All that are in their graves shall hear the voice of the Son of God, and shall come forth." —Acts 24:15; John 5:28, 29.

We thank God for the wideness of His mercy, "like the wideness of the sea"—that the Divine Plan is no respecter of persons, that every member of the race, condemned through Father Adam's disobedience, redeemed from that condemnation by the death of Jesus, shall have a full opportunity of coming to a knowledge of the facts and of using that knowledge for his own recovery from sin, sickness, sorrow, pain and death—the ultimate attainment of human perfection and everlasting life.

The Divine Law will be the same in the future as now. God never changes, and His Law will never change. But the way to everlasting life will be easier than now. No longer will it be a narrow or difficult way; no longer will it call for the sacrifice of every earthly right and interest in order to attain eternal life. No longer will the Adversary place darkness before the minds of men as light, and cause light to appear to be darkness; for his power will be restrained. No longer will it be true that "all who live godly shall suffer persecution." But on the contrary, those living godly will receive more and more of God's blessing; and instead of faithfulness leading to death, it will lead upward and onward to human perfection and everlasting life under the blessed conditions of the Kingdom which God has prepared for the whole world.

Why the Narrow Way of the Church?

The way for the Church in the present time is narrow, difficult, because evil is dominant now. The Lord makes use of this opportunity of evil's dominance to issue His Call for soldiers of the Cross in order that the conflict between the evil and the good may serve to prove and to test the faithfulness and loyalty of those whom He has called to so high a station. And since the trials are more difficult, it does not surprise us that the reward is greater. The earthly reward for the world, as we have seen, will be everlasting life as human beings, in Paradise restored, on God's footstool made glorious. But the reward of the Church, if faithful, will be a change of nature from human to Divine, and a share with the Redeemer, Messiah, in His glory, honor and immortality.

No Religious Discrimination

EDITOR ANSWERS MINISTERIAL ASSOCIATION

"Then came the priests and rulers of the temple, being grieved that the people were taught."—Acts. 4:2.

The Rev. George A. Cooke, pastor of Wesley Methodist Episcopal Church, came to the Evening Journal office yesterday as the bearer of resolutions adopted by the Ministerial Union of this city at its meeting on Monday. The germ of the resolutions was that the Evening Journal should cease publishing each week Pastor Russell's exposition of the Sunday school lesson because the members of the Ministerial Union do not agree with Pastor Russell's religious teachings and practises.

Our reply to Mr. Cooke was that the columns of the Evening Journal are now, and always have been, wide open to men and women of all forms of religious belief and that there will be no departure from that policy. We shall continue to handle and to print, with absolute impartiality and fairness, sermons, lectures and news from all religious sources. We hope the time never will come when any Jew or Gentile, Catholic or Protestant, Episcopalian or Presbyterian, Methodist or Baptist, Unitarian or Swedenborgian, Friend or Lutheran, New Churchman or Old Churchman, Adventist or Christian Scientist, Salvation Army soldier or American Volunteer may truthfully say that, because of religious prejudice, the Evening Journal has closed its columns against him and his religious views.

In the handling of religious news we know no creed and no denomination; nor do we purpose knowing any. As men and women of all shades of religious belief read our paper, and as scores of Pastor Russell's followers are among them, it would be manifestly unfair to bar from our columns matters of interest to any religionist, no matter what he may believe.

Nor is it our purpose to discuss or to seek to reconcile conflicts of religious belief which exist in our community. Our purpose is to keep the doors wide open, print the news and preserve strict neutrality with respect to its treatment. If a Jewish rabbi were to ask us to refuse to print sermons preached by members of the Ministerial Union because such sermons proclaim the divinity of Christ and are contrary to Hebraic teaching and doctrine we would promptly refuse the request, just as we would deny the request of a member of that Union were he to ask us to close our columns against a Jewish rabbi because he refuses to concede the divinity of Christ.

Mr. Cooke asked us if we would print the resolutions adopted by the Union relative to Pastor Russell. We told him we would if he would procure an indemnity bond, have it signed by property-owning members of the Union and turn it over to us with the understanding that it should be used to indemnify us from all loss in event of suit for libel or slander being instituted by Pastor Russell. We received no assurance that such indemnity bond would be forthcoming. Therefore we refrain from publishing a resolution which shows that its framer is so obsessed with prejudice against the object of attack that he throws legal safeguards to the winds.

Mr. Cooke made one point which, we feel, is deserving of public attention. That is that members of the evangelical churches read the Brooklyn Tabernacle Sunday School exposition in our paper each Saturday and, thinking it is an exposition authorized by the evangelical churches, accept it. "If it had the name of Pastor Russell attached to it, our people would not be influenced by it," Mr. Cooke said. We immediately informed him that such an objection could be met promptly and that in future it would bear unmistakable evidence of its authorship. Immediate instructions were given to place beneath the heading the words, "Edited by Pastor Russell." In addition, that the public may know fully who Pastor Russell is, we take the following sketch of him from "Who's Who in America":

"Russell, Charles Taze (Pastor Russell). Independent minister; born at Pittsburgh, Feb. 16, 1852; son of Joseph L. and Ann Eliza (Birney) Russell; educated principally under private tutors; married Marie Frances, daughter of Mahlen and Salem Ackley, 1879. Began an independent ministry, Pittsburgh, 1878; now regularly elected pastor of numerous congregations from Maine to California; chiefly serving in Brooklyn Tabernacle. Travels upwards of 30,000 miles each year in his work, including semi-annual trips to Great Britain in connection with the work centering in the London Tabernacle congregation, whom he serves as pastor; disclaims being the founder of a religious sect; interprets the punishment of the Bible as eternal death and not eternal torture. Author of a series of books, 'Studies in the Scriptures,' issued since 1886 and now printed at the rate of 700,000 copies a year; editor of the Watch Tower and Herald of Christ's Presence; his Sunday sermons published in 2,000 newspapers. President of the Watch Tower Bible and Tract Society of Pennsylvania, People's Pulpit Association of New York and International Bible Students' Association. His address is Brooklyn Tabernacle, 13 and 17 Hicks street, Brooklyn."

We think the above should meet the views of Mr. Cooke and his associates in the matter of the identity of the author of the Brooklyn Tabernacle Sunday School lesson exposition. Whether they agree with him or he with them on matters of religious teaching is wholly beyond the point, because upon such matters the members of the Ministerial Union do not agree among themselves. No one knows that better than those who are acquainted with the composition of its membership.

We do not hold that upon religious matters Pastor Russell is right and that they are wrong, or that they are right and that he is wrong. We simply print the above to show that we know no religious preferences in this newspaper office, and that our columns are wide open to news and other matters affecting and interesting all religionists. We spend thousands of dollars every year in giving a fair and impartial portrayal in our columns of the religious activities in this and other communities. We might add that ten times as much of that money is spent to give news space and free advertising to members of the Ministerial Union as is given to Pastor Russell, and that thus far neither Pastor Russell nor any other religionist who does not agree with their teachings has seen fit to complain to us against such jug-handled liberality or to demand that their teachings be left out of our paper because he does not believe in the varying doctrines they preach. Were any person to make such a demand we would promptly inform him that in the matter of religion the open-door policy prevails in this office and that it will continue to prevail, equal opportunity and courtesy being accorded to Jew and Gentile and Protestant and Catholic.—Wilmington (Del.) Evening Journal.

The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. VI. BROOKLYN, N. Y. No. 8

CATHOLIC FATHER PROTESTS AGAINST ORDINATION SERMON

Baltimore Press Taken to Task by the Rev. Lennan for Publishing Pastor Russell's Discourse as Reprinted in the columns opposite ☞

BALTIMORE, Md., Dec. 10, 1914.
2012 E. Monument St.

To the Editor of The Sun:

Sir:—In the editorial column of the Evening Sun, December 7, appeared the following in reference to Mr. Roosevelt's article on the Mexican question, published in the New York Times: "It (Mr. Roosevelt's article) is virtually an appeal to religious prejudice; * * * it is a demagogic attempt to array the members of a powerful and splendid Church against Mr. Wilson by a recital of Mexican atrocities that are calculated to shock and horrify all Catholics beyond expression." Here The Sun protests against Mr. Roosevelt's using either his influence or the public press for the supposed purpose of prejudicing Catholics against the Wilson administration by a recital of facts—real facts, known to all of us; and yet in the very same issue of The Sun it allows its columns to be used for the purpose of openly attacking and slandering the same "powerful and splendid Church" by a recital not of facts, but of ignorant and malicious misrepresentations.

I refer to the article written by a certain Pastor Russell, under the heading, "Clergy Ordination Proved Fraudulent," in which the aforesaid gentleman takes occasion to ridicule the Catholic Church (mentioning her by name), denouncing her doctrines, rites and ceremonies as "shackles of ignorance and superstition," and accusing her clergy of instituting various ceremonies for purposes of graft. He goes still further and grossly misrepresents Catholic teaching, imputing to the Church doctrines which she has never held, and making the further insolent implication that the vast majority of her people are kept in ignorance of this teaching. An example of this is found in the following, quoted from his article:

"Another step," he says, "in the wrong direction, which thoroughly separates the clergy from the laity, was the doctrine still held by the Church of Rome; namely, that the clergy alone constitute the Church, and that the common people are the children of the Church. Many Catholics are not aware of this fact, but think they are members of the Catholic Church."

That this statement is without foundation and therefore absolutely false may be seen from the following definition found in our Catechism, taught in our schools, and on all occasions preached from our pulpits. According to this definition, "The Church is the congregation of all those who profess the faith of Christ, partake of the same sacraments, and are governed by their lawful pastors under one visible head." That this includes the laity as well as the clergy as members of the Church is self-evident; and it is the doctrine held by the Church at the present day, and held by her throughout the two thousand years of her existence.

Another misrepresentation of Catholic teaching is found in the following: "Catholics still hold," he says, "that the Millennium, or Christ's thousand-year reign, began with the year 800." This statement is positively absurd; no Catholic believes it, nor has the Church ever taught it.

Now, it is to just such false statements as these, many more of which may be found in the article in question, that we object. We are willing, indeed, to excuse his ignorance of Catholic doctrine—we could not expect more; but when he openly asserts that Catholics do not know the true teachings of their Church, and that they are, moreover, knowingly and willingly kept in the dark about the same, then he grossly insults

(*Continued on 2d page, 1st column.*)

CLERGY ORDINATION PROVED FRAUDULENT

NO DIVINE AUTHORITY FOR THEIR ECCLESIASTICAL TITLES —D.D., RIGHT REVEREND, VERY REVEREND, ETC.

Christian People Humbugged—Dignified False Pretenses—Pious Impositions—Christ's Kingdom Thereby Injured—Shackles of Ignorance and Superstition Forged—The Start of the Error—Its Motive—Its Bad Effects—The Proper Remedy.

PASTOR RUSSELL

Pastor Russell, speaking recently in the New York City Temple, West Sixty-third street near Broadway, caused a commotion in religious circles by his straightforward and Scriptural treatment of ordination. We here report the discourse as published in the various metropolitan dailies: He took for his text, "CRY ALOUD, spare not; show My people their transgression." (Isaiah 58:1.) He prefaced his address with some remarks respecting the unpleasant duty implied in his text, declaring that he would far rather speak only smooth, pleasant things to everybody and concerning everybody. The Pastor certainly has the happy faculty of stating pungent truths in sympathetic language well supported by kindly tones. He speaks from the heart and carries conviction as respects his sincerity. He said in part:

Every unbiased student of the Bible surely will agree that our Redeemer and His disciples manifested great humility, in contrast with the clergy of our day and of centuries past. None of our Lord's disciples were Reverends, Right Reverends, Most Reverends—none of them were clergymen. They knew nothing whatever about the distinction between clergy and laity which subsequently developed. Jesus indeed did receive the title of Lord, or Master, Teacher; but with great humility He pointed out that His teaching was not His own, that He spoke the Message of the Father. Similarly the Apostles glorified God, and declared themselves "men of like passions with yourselves." Jesus taught His disciples that they should not be self-seeking, that they should not seek the honor which cometh from men, but only that which cometh down from Above. "One is your Master, even Christ; and all ye are brethren," was His way of forewarning us against the error which afterward divided the Lord's people into clergy and laity.

Shackles of Ignorance and Superstition.

It is but reasonable to assume that many Christian ministers have neither studied deeply nor thought carefully on this subject, but have merely followed the beaten path of their various denominations without inquiring for the Divine authority of their ordination, titles, and honors of men as titled ecclesiastics. But our sympathy should not hinder us from freeing our minds of the shackles of ignorance and superstition, nor hinder us from helping others into the liberty wherewith Christ makes free.

The persecutions of the Second and Third Centuries undoubtedly tended to keep the Church humble and free from hypocrites, but the prosperity dating from the beginning of the Fourth Century had a bad effect. Many of the bishops, according to Church history, neglected to follow the example of Jesus and the Apostles, and became lords, dignitaries in the Church, seeking to impress the worldly, especially the rulers, with their importance.

In the year 330 A. D., under the patronage of the Emperor Constantine, all Christians who acknowledged the Nicene Creed were not only protected but honored, the Emperor seeking to strengthen his political power thereby. By him the Bishop of Rome was granted special honor as a chief among the Bishops, this also suiting the Emperor's plans of making Rome the center of both political and religious influence. In the century following the power of the Bishops was greatly increased by various false doctrines which gradually crept in. The doctrine of a fiery Hell of torture was one of these, followed later by a theory that members of the true Church would never be sent to it, but instead to Purgatory, the tortures of which would furnish them a second chance for purification and preparation for Heaven.

The clergy gradually grasped more and more of power and money for services in this world and beyond. Every marriage not performed by them would not be valid. Those married otherwise would be living in sin. The theory of infant damnation made the ministers additionally necessary to sprinkle the babies, to preserve them from eternal torture. Then followed classification of sins and the fixing of penalties and arranging for masses for the sooner deliverance of the culprit from Purgatory. Rites and ceremonies connected with the dead were also declared necessary. All of these served to bind the people to the clergy, and more and more separated them from the simplicity of the Gospel and the example of Jesus and the Apostles, to which we are seeking to return, but are fought at every step by ignorance and superstition within and without.

A Point Not Generally Known.

Favored by conditions prevailing, the Bishop of Rome became more and more prominent, while the Roman Empire gradually went to pieces. The Bishop of Rome took to himself the title Pontifex Maximus, which signifies "highest religious dignitary," a title which previously had been held by the Caesars. Another step in the wrong direction, which thoroughly separated the clergy from the laity, was the doctrine still held by the Church of Rome; namely, that the clergy alone constitute the Church, and that the common people are the "children of the Church." Many Catholics are not aware of this fact, but think that they are members of the Catholic Church. They forget that while they are privileged to call the unordained students by the title Brother, all the ordained number must be recognized by them as Father.

The year 800 A. D. found Pope Leo III. in great honor, and the Church flourishing and making higher claims than ever before; namely, that the Church became at that time the Kingdom of God. Catholics still hold that the Millennium, or Christ's thousand-year Reign, began that year. They claim that the Popes, each in turn, represent Christ in His Throne; hence the declaration that the Popes are Christ's Vicegerent—reigning instead of Him.

When the Pope represented Christ, the Cardinals as an order were brought in to represent the highest order of the Church in glory; then Archbishops, Bishops and the lower clergy, all separated from the people by a great gulf; the Clergy, the Elect of God, holding the power and the destinies of the laity in their control; the laity dependent upon the clergy for baptism, marriages, funerals, holy candles, holy water, consecrated burying-ground, and finally, an entrance into Purgatory instead of into eternal torment, with the ultimate hope of rescue to glory and with assistances by the way obtainable through the office of the Mass.

I am discussing the Church of Rome only, because for a time there was no other. Indeed, for a time it was dangerous to even suggest another. The Pope and the College of Cardinals, rep-

(*Continued on 2d page, 2d column.*)

THE WINE WHICH MADE THE NATIONS DRUNK

THE BIBLE'S PORTRAYAL OF THE PRESENT TIME.

Mixed Wines Most Intoxicating—The Golden Wine Cup of the Bible—The Maddening Draft—Some Crazed One Way, Some Another—America Not Exempt —Feverishly Mad Also—Sobering Experiences Terrible—Only Alternative—Lord's Deliverance.

"The inhabitants of the earth have been made drunk with the wine of her fornication."—Revelation 14:8; 17:2; 18:3.

The Book of Revelation declares itself to be a book of symbols. The Woman of the text is the symbolical Woman of the Bible; namely, the professed Church of Christ. The context declares that the Woman herself (the Church Nominal) was drunken with her own success in overcoming the saintlier followers of Jesus; that she attained great outward splendor as the price of her unfaithfulness to the Redeemer—the price of her illicit intercourse with the kingdoms of earth—receiving their support in return for her recognition of them. At the same time she held in her hand the Golden Cup—the Word of God, which is full of testimony against her, but which she used in such a manner as to deceive and corrupt them, and to make all the people drunk, as our text declares, individually and nationally.

The false doctrines which led to the exaltation of the Scarlet Woman, the unfaithful spouse of Christ, have already been graphically pointed out by Pastor Russell. She has not followed her Redeemer's footsteps in humility and self-

(*Continued on page 3, first column.*)

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(*Continued from 1st page, 1st column.*)

CATHOLIC FATHER OBJECTS TO SERMON ON ORDINATION

every true member of the Catholic Church, millions of whom are found throughout this land.

We might expect to find articles of this nature in such papers as the "Menace"—a paper which exists for that purpose and for that alone; but we certainly do not expect to find them in a publication which has for its standard high and noble ideals, and which is largely patronized and supported by members of the Church therein denounced. And against the publication of such articles, be they paid advertisements or otherwise, we most emphatically protest.

REV. THOS. J. LENNAN,
St. Andrew's Church.

Pastor Russell Replies.

BROOKLYN, Dec. 18, 1914.

To the Editor of The Sun, Baltimore, Md.:

Dear Sir:—I have before me what purports to be a copy of a letter addressed to you by Rev. Thos. J. Lennan, in which the gentleman takes exception to some statements made by me in an address published under the title, "Clergy Ordination Proved Fraudulent." The reverend gentleman erred in supposing that my address was against the Roman Catholic Church—or against any church. I am not identified with any ecclesiastical system. The address was not delivered to Roman Catholics nor against Roman Catholicism. I merely mentioned some Roman Catholic doctrines incidentally. Roman Catholics inform me that they are not allowed to read any sermons in the newspapers or elsewhere unless under special privilege from their clerics. Hence the printing of my sermon was not supposed to reach Catholics—except the clerics or those of the laity whom they think sufficiently intelligent to be granted full liberties. My addresses appeal to the great unchurched majority of mankind who are rapidly falling into unbelief—and many of them into atheism. These, classed as renegades by the Churches, are heeding my message and encourage me with assurances that they are finding foundations for faith very different from those which they abandoned.

I am surprised that Rev. Lennan denies or takes any exception to my statements that the clergy alone constitute the Church of Rome and that the laity are merely the children of the Church. Surely the gentleman knows of the wide gulf which separates the clergy from the laity. Surely he knows that the laity are all taught to speak of the clergy as the "Fathers." A young man being educated for the priesthood is styled a "Brother" up to the time he takes ordination—holy orders. By that ordination he steps over from the laity to the clergy. Instead, then, of being a "Brother" to the laity, he at once becomes a "Father."

Does Rev. Lennan dispute that only the Church, only the ecclesiastics partake of the two elements of the communion and that to the laity is given the bread alone?

Does Rev. Lennan dispute the very meaning of the word clergy—that it signifies heritage and that the clergy are said to be thus separated from all others, as God's heritage—God's Church? I am well aware that Protestants, while ignoring the teachings of the Roman hierarchy entirely, accept nominally the division between clergy and laity. This, however, on their part, seems to be from lack of information because the Protestant sects, especially those which recognize the congregational system, such as Baptists, Congregationalists, etc., all who in any manner elect their clergy, recognize the electors as the Church and the clergy as their honored servants. These all claim to be in harmony with St. Peter's statement to the effect that the entire Church of Christ is a Royal Priesthood, a peculiar people, God's holy nation. (1 Peter 2:9.) It is the same St. Peter who uses the word clergy. (1 Peter 5:3.) See Douay Bible.

Surely Rev. Lennan will not dispute that himself and others of the Catholic clergy are ecclesiastics and just as surely he will *not* claim that the laity are ecclesiastics! But what is the real meaning of this word? It comes from the Greek word *ecclesia* and signifies the Church. In other words, all ecclesiastics claim to be the Church and disallow that the laity are ecclesiastics or members of the Church. We hold that the entire New Testament teaches that the *ecclesia* of Christ is the Church of Christ, the Body of Christ, the members of that mystical Body of which Christ is the Head. We hold that these are a Royal Priesthood, fully commissioned and fully ordained to preach "all things written." We hold that we of today have inherited from the past a misconception, a fraudulent view in respect to ordination to preach, in the claim that this is not equally for all who are joined to Christ by faith through consecration.

Never did I think that any Roman Catholic, especially a cleric, an ecclesiastic, would deny my statements that it is Catholic doctrine that the Millennium began with the year 800 under Pope Leo III., and that it ended A. D. 1799, when the Pope was taken a prisoner to Paris by Napoleon! The Roman Catholic view, furthermore, is that the "little season" of Revelation 20:3, 7 is the period since 1799 and that the progress of Protestantism is the figuratively declared loosing of Satan for a little season. In old editions of the Douay Bible this explanation is given in the footnote comments on this passage. In some of the more recent editions the footnote has been changed, but still applies the thousand years of Revelation 20:2 in the past. It reads thus: "For a thousand years; that is, for the whole time of the New Testament; but specially from the time of the destruction of Babylon or Pagan Rome, till the new efforts of Gog and Magog against the Church, towards the end of the world." Where Pagan Rome ended Papal Rome began. This, according to history, was in 756. Whichever of these Catholic comments be accepted places the thousand years of Christ's reign—the Millennium—in the past. I think it would be unwise for Rev. Lennan to attempt to dispute either of these points which he raises.

However, I remind you, Sir, that I am addressing the public—not Roman Catholics. I am discussing Truth and Error. I seek to use, always, courteous language. I strictly avoid personalities. I preach the Gospel to the best of my ability, and the public manifest a desire to hear. Surely Rev. Lennan and all the various religious systems, after centuries of propagation and inculcation, should be willing to hear the other side without fear.

Respectfully yours,
C. T. RUSSELL.

(*Continued from 1st page, 4th column.*)

CLERGY ORDINATION PROVED FRAUDULENT

resenting the Almighty, instructed the people who should be their kings and princes; and, as a matter of course, they were instructed to be obedient only to such as recognized the papal power, and they were absolved from obedience to others.

Thus the separation amongst Christ's followers—of clergy and laity—was established for centuries before the Protestant denominations of today were born. It was but natural that the Protestants should more or less copy the practises and many of the doctrines with which they had been familiar from childhood. The Greek, Armenian and Anglican Churches copied very closely the Mother. They still preserve the likeness in many respects, even though they came out of her as Protest-ants and have sought to return to the Bible teachings and methods. But power and ceremony are difficult matters to get rid of. In consequence we see everywhere forms of godliness without seeing much manifestation of its power. We see much lip reverence without much manifestation of the Spirit of Christ.

Protestants and Christ's Kingdom.

Protestants are much confused respecting the papal claim that Christ's Kingdom has been set up. They, of course, deny that the Popes are Christ's vicegerent. Nevertheless, they have followed Papacy's lead in telling earthly kingdoms and rulers that they are part and parcel of Christ's Kingdom—"Christendom." They send their chaplains with the armies and navies of these kingdoms. They receive financial support and recognition from them, and call upon the civil power to suppress so-called heretics, refuse them license to preach, etc. Thus they follow closely in the footsteps of their Mother. Altogether these false doctrines are surely responsible, not only for many of the wars of the past, but also for the present European war.

We may assume that some of the clergy, Catholic and Protestant, are thoroughly confused and honestly doing what they believe to be the Lord's will in these matters. But, on the other hand, we are bound to assume that in the light of our day there are thousands of clergymen who are not deceived—who know full well that the world is ruled, not by Christ and His teachings, but by self-seeking kings, princes, nobles, financiers, politicians, etc.

But knowing these things, seeing the people in ignorance, what have the ministers of so-called "Christendom" done to open the eyes of the people to the truth on this subject—to tell them that these kingdoms are not Christ's kingdoms in any sense of the word? How few of them ever even refer to the Second Coming of the Redeemer! How few of them have ever pointed their people to St. Peter's words respecting the glorious Times of Restitution which Messiah's Kingdom will usher in: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you, whom the Heavens must retain until the Times of Restitution of all things, which God hath spoken by the mouth of all His holy Prophets since the world began."—Acts 3:19-21.

Policy, self-seeking, lack of candor, are certainly manifest in the course of the clergymen of all denominations. Now as the hour of their judgment approaches they deserve our sympathy. They have held on so long to the errors of the past that they are ashamed now to turn about and make confession. Many of them think that the safer course is to "bluff" the people. But it will not do. The light is shining too brightly for that. Knowledge is increasing every moment. Many in the pews are as well educated as the occupant of the pulpit, and decline to be any longer fed on chaff and wind. Hence the complained-of decline in church attendance.

Dignified False Pretense.

In an endeavor to intimidate their people, to hinder them from hearing me and from reading my books entitled "STUDIES IN THE SCRIPTURES," the clergymen are going to absurd lengths. They have tried all kinds of slander and vilification, but still the common people are hearing gladly in all parts of the world the Message of the Bible—its anti-clerical Message. The clergy publish me as a heretic, only to find that the most thoughtful and intelligent of their people realize that their creeds are unsatisfactory and are the more anxious to know what I have to tell them respecting the Bible Message of God's Wisdom, Justice, Love and Power, operating through Jesus now for the blessing of the Church, and during the Millennium for the blessing of the remainder of the world.

Let me make plain the subject of ministerial ordination. Each sect ordains (that is, authorizes) its own preachers. A clergyman passing from one denomination to another is, therefore, properly reordained. In a word, ordination is a human authority to be a clergyman for the ordaining sect. Certain vows of ordination are required before the ordination service takes place. The vow is that they will preach the doctrines, the creed, of the sect, and not otherwise. The entire matter is a fraud; for no educated or intelligent clergyman in any denomination believes the creed of his own denomination. He knows that more than half of it is absurd nightmare from the Dark Ages. He takes his vow to preach that creed, knowing that he does not believe it and intending never to preach certain features of it. The cleric is bound by his Ordination Vow so far as an outward nominal course is concerned, but privately he acknowledges his disbeliefs and thereby stultifies himself.

An occasional minister will be found in country districts willing to preach the Creed of his denomination in full. But these are few and generally uneducated and, therefore, excusable. Some, however, when called to task respecting things which they preach, but which they admit they do not believe, make answer that their denomination stands back of them and is responsible for the Creed and bound them by Ordination Vow to preach it. Thus are the people deceived. The glorious Truth of the Bible is largely hidden. Sectarianism, Churchianity, is maintained; and hypocrisy and unbelief stimulated.

The Church of Rome does not recognize the ordination of any Protestant minister. Until quite recently the Church of England recognized the ordination of the Church of Rome and the Greek Church, but did not recognize the ordination of any of the Protestant denominations. Baptists do not recognize the ordination of Lutherans, Methodists, Presbyterians, etc.; nor do the others recognize each the Baptist ordination. If a preacher goes from one denomination to another, it is not requisite that he change his mind at all respecting the creeds, however different, but it is necessary that he be reordained by the denomination which he enters. As I refuse to be identified with any of these earthly churches, I, of course, do not wish an ordination or an authority to preach from any of them, preferring to be independent.

Pastor Russell Properly Ordained.

I am glad that they are making known that I am not an ordained clergyman or their kind; as St. Paul says, I am not ordained of man nor by man, but by the Lord. (Galatians 1:1.) In mentioning ordination, these clerics are counting on the ignorance of their people on the subject.

Personally, I would not have such an ordination to preach false doctrines, misrepresent God's character, deceive the people and stultify myself, if it were backed by all the wealth of the world. On the contrary, I rejoice in the liberty wherewith Christ hath made me free and in the ordination which comes to me through God's Word, "Go, teach all peoples," and the ordination mentioned in the Scriptures as the Divine authority; namely, the anointing of the Holy Spirit and the understanding of God's Word.—Isaiah 61:1-3.

The Only One True Church.

Nothing in the Bible gives authority for the organization of any of these churches. The Church which Jesus founded, and of which the Apostles were the inspired teachers, is Scripturally declared to be "the Church of the Firstborns, whose names are written in Heaven." This Church is joined only upon God's terms, and the names are written or blotted out only by the Redeemer Himself. On its roll-call we doubt not there are saintly persons who are members of all denominations; but their earthly membership, being contrary to the Scriptures, does not promote them in the Lord's esteem; but, on the contrary, they are trammeled, hindered thereby.

According to the Bible, whoever joins the Church of Christ does so by joining Christ Himself—by surrendering his will to the Master—by becoming His pupil and follower—by exercising faith in Him—by being begotten of the Holy Spirit—by cultivating the fruits and graces of that Spirit—by thus being made ready for the inheritance of the saints—the Millennial Kingdom. These, as the Apostle declares, are children of God and, if children, then heirs—heirs of God and joint-heirs with Jesus Christ their Lord, if so be that they suffer with Him, that they may be also glorified together—in His Kingdom, now soon to be manifested. —Romans 8:17.

The Church of Christ, according to the Bible, has an earthly association, but it is not a bondage. It has no creed but the Bible. All of its members are brethren. None of them are lords. None of them are of the clergy class. None lord it over God's heritage. In their voluntary association as brethren some are recognized as Elder brethren, and are given more particular charge in the Church by the stretching forth of the hands of the Congregation in voting for them and by the subsequent co-operation of the Holy Spirit assisting them in the service of the Ecclesia. There are also Deacons, or servants in the Ecclesia who specially attend to other matters. There are also, according to the Scriptures, some who may be recognized as Pastors, or shepherds of the flock, under the great Chief Shepherd and Bishop of their souls, the Lord Jesus Christ.

So far from separating God's people into clergy and laity, the Scriptures insist that only One is the Master, that all others of the Lord's people are brethren. They are all ordained of God to be Divine ambassadors, to speak forth the Word of God as they have talent and opportunity. The qualifying ordination set forth in the Scriptures is that they shall have received the begetting of the Holy Spirit. This is said to be "an unction from the Holy One"—an anointing.

This is typified in the holy anointing oil used by the Jewish high priest. As that anointing was poured upon the head of the priest and ran down to the skirts of his garment, so in antitype the anointing of all the members of the true Church took place in the person of the Lord Jesus Christ. He was anointed of the Father to be the Bishop of our souls, to be the Head over the Church which is the Royal Priesthood. He is our great High Priest. His ordaining and anointing is the one which extends to all the members of His Church, giving the humblest of the Lord's people full ordination of God to speak His Word in His name and to expound the same to the extent of his talents and opportunities.

This ordination came upon Jesus at the time of His baptism, and was recognized as coming to the Church at Pentecost and has been with the Church ever since. Whoever, therefore, comes into the true Church of Christ by union with the living Head comes under the Scriptural ordination. What was prophesied of the Head is applicable to all His members; namely, "The Spirit of the Lord God is upon Me; because He hath anointed Me to preach good tidings unto the meek; to bind up the broken-hearted; to declare the acceptable year of the Lord."—Isaiah 61:1, 2.

FREE LITERATURE!

Send postal-card request to the Editor for free copies of this paper. Some of the interesting subjects you may have for asking are:

Calamities—Why Permitted?
Creed Idols Smashed!
Spiritism Is Demonism!
Prince Lucifer of Old Now Prince of Demons.
The Hope of Immortality.
Do You Believe in the Resurrection?
Our Lord's Return.
Which Is the True Gospel?
What Is the Soul?
The Rich Man in Hell.
Thieves in Paradise.
The Handwriting on the Wall.
Purgatory Fires! Not Now, But Soon.
Greatest Thing in the Universe.
The Sabbath Question.
The Battle of Armageddon.

(*Continued from 1st page, 4th column.*)

THE WINE WHICH MADE THE NATIONS DRUNK

sacrifice. She has especially separated herself from the people under the clergy title; she has practised and prospered; she has fought down the true followers of Jesus, causing them to suffer for righteousness' sake, even as the Jews crucified Jesus, and as the Apostles suffered for loyalty to Truth.

Intoxicated by her successes, she went to great lengths of boasting, establishing herself as the Queen of Heaven, ruling over the kings of the earth, yet having fellowship with them and drawing support from them. Both kings and peoples were made drunk, infatuated, with the thought that they could have so close dealings with the Divine Kingdom and still live after the flesh. Degradation, mental and moral, ensued, while kings and peoples went into a drunken sleep from which they are not yet fully aroused, not yet fully awake.

Daughters of Babylon.

The Sixteenth Century brought a partial awakening, but the Adversary was at hand to re-entangle those mentally confused by the adulterated wine—the mixture of Heavenly Truth with earthly selfishness and deviltry. The time had not yet come for the binding of Satan, and the Lord allowed him to continue to make the way narrow for the zealous, saintly few. To have allowed the full light of Truth to shine in upon the world at that time would have meant the permission of the great Time of Trouble nearly three centuries too soon; for the Lord's Kingdom would not be ready for establishment until the full end of the six thousand years of the reign of Sin and Death, and the completion of the elect number of the True Church.

For these reasons God permitted the various Protestant Churches to be born, and to develop under the influence of the intoxicating Cup of their Mother. This being true, we are not surprised at the prophetic declaration that the Daughters had the Mother's disposition and became Harlots like her to the extent of their opportunities—affiliating with the kingdoms of the world, co-operating with them, modifying doctrines so as to meet with their approval, etc. Each Daughter has done her share to perpetuate the intoxication of the world.

"Babylon Is Fallen, Is Fallen!"

The name Babylon fits the entire household. The word contains a double thought: first, the Gate of God; and second, confusion. Thus it imports that the professed Church, the Gateway to God and righteousness, became confused, impure and adulterous. Each must judge for himself as respects who and what these symbols of the Divine Revelation signify. I believe that not many of God's people who are awake and even partially sobered up from the false doctrines of the creeds and their perversion of the Scriptures will need further assistance in seeing that Babylon, the name originally applied to the Mother Church, has become a family name, applicable equally to all human systems fraudulently posing as the True Church.

The Scriptures tell us that this True Church has not yet been glorified; that her members are being called, developed, perfected under afflictions, in preparation for their exaltation to be the Bride, the Lamb's Wife. The true members of this Church, whose names are written in Heaven, are all Virgins, pure, in that they are justified through faith in the Redeemer, and are not in relationship with worldly systems, not organized by them, not serving them and not dependent upon them.

As the Lord prophesied this Babylon system, he evidently purposed to permit it to have the control it has had. When telling us that "Babylon is fallen," He intimates that throughout the past some of His saintly ones have been in Babylon. Otherwise He would not say, "Come out of her."—Revelation 18:4.

The Lord's voice calling His people out of Babylon at the time she is rejected for destruction is not a literal voice from Heaven, nor is it a voice from earth. It is the voice of the Truth. As knowledge respecting God, His character and His Plan, as revealed in the Bible, now comes to the attention of any of God's consecrated people, the voice of the Truth, appealing to his honesty, calls him to come out at any cost and stand separate from all earthly institutions. The Divine Message tells us that the literal fall of these great systems is at hand, and that everybody in them will suffer justly—in proportion to their enlightenment.

The Morning Hour, the Drunken Awake.

According to Bible Chronology, the six thousand years of the reign of Sin and Death have ended. We are in the dawning of the New Dispensation, when old things are passing away and the New Order is being gradually introduced. Properly, the awakening came first to God's consecrated people, who have long waited and prayed for the Morning—"Thy Kingdom come! Thy will be done on earth, even as it is done in Heaven!"

The awakening in the Church has gone on gradually during the Parousia of Christ. Meantime, the Millennial blessings beginning to come to the world have made the drunken sleepers restless. As they awaken to the rich blessings of our time, they are seized with feverish acquisitiveness, individually and nationally. As individuals have been racking their brains in respect to money-getting, so nations, impelled by the same spirit of avarice, have been plotting and scheming for extension of territory, trade, etc. As education has permeated to the lower strata of society, it has awakened the whole world. Hundreds of millions are keenly alert to take advantage of every circumstance and condition; and everything except the material interests of this life seems to be ignored.

But the awakening of the people, as we might expect, exhibits all phases of human character—good, evil and foolish. The sufferings of the war-stricken people touch deeply a sympathetic chord in human nature, prompting generosity and sometimes even leading public servants to forget that they have no right to donate public money to any cause, but that the people they serve have the right to exercise their own charity at their own expense. However, the disposition to give food and clothing to those in need clearly indicates that in the hearts of humanity in general there continues to abide some measure of the Godlikeness with which our race was originally endowed—the chief element of Godlikeness being love; for "God is Love."

Half-Sobered Foolishness Displayed.

We are liable to a certain amount of foolishness as we awaken from the ignorance and superstition and get our first glimpse of the sufferings of those in the war zone. To illustrate: The cables recently told that a United States warship had cleared from an English port, laden with Christmas toys to be distributed to the unfortunate children of the war refugees in Belgium and France. It seems a joke to send a war vessel on such an errand. Thousands of dollars' worth of coal were required, besides the time and attention of a ship's crew, to take a lot of dolls, teddy-bears and knick-knacks to children much more in need of food and clothing. We are not faulting the kind hearts that desire to do something for the sufferers, but we do wonder that the heads of our intelligent statesmen should lend themselves to such foolishness, even though it emanated from hard-headed journalists who induced school children to such folly. The effect of this mental confusion is to awaken thinking people to the real facts of the case and greatly to discredit all effort on behalf of the war sufferers.

Thinking people are saying to themselves: The warring nations should each look out for the victims of their war. They are bound to do this through self-respect at home and abroad. Assistance from us should not be necessary—is not necessary. Money spent thus benefits the givers more than the receivers; for those who should look after the needy will probably content themselves with saying to the unfortunates, "Did you not get your share of the American donation?" Thus our intended generosity may merely help to prolong war and do injury to those we wish to benefit.

On the other hand, the "submerged tenth" at home are in straits and likely to suffer this winter—perhaps fully as much as the Belgian refugees. Hundreds have already been evicted because of inability to pay their rent and, with their few belongings in the street, are certainly nearly as much to be pitied—perhaps more—as the war refugees across the ocean. Surely charity begins at home! We therefore highly commend a general movement toward HOME RELIEF, believing it to be a safe and sane policy in accord with the teachings of the Bible—"He that provideth not for his own * * * is worse than an infidel."

The people at our doors are our own responsibility. In many respects the war is more injurious here than in the warring countries. There, government contracts for army rations, clothing, military apparatus, shipbuilding, etc., are causing great business prosperity, especially in Germany and Great Britain. Here, on the contrary, the avenues of business are dislocated. The foreign absorption of gold causes financial embarrassment and stringency, the discharge of clerks, mechanics, etc.

Few of the awakening ones realize that the present war is permitted for the weakening of the nations, preparatory to the utter collapse of the present order of things and the ushering in of the New Order of things—the Reign of righteousness, under Messiah's Kingdom. The aroused sleeper should face about to the rising Sun of Righteousness with healing in His beams and blessings for all nations. (Malachi 4:2.) Were this recognized, there would be less of the war spirit here at home, less of a fear of what could be accomplished by enemies across the deeps, more of a confidence in the Lord, and an endeavor to please and obey Him. But the maddening wine still intoxicates many Americans, and will yet probably embroil our nation in strife.

Religionists Also Awakening.

As for religion, the awakened ones reject the major portion of the creeds of the past, yet carefully cling to any rights or privileges which those false doctrines gave them. Thus the Divine right of kings, nobles, princes and governments, and rites and ceremonies, civil and ecclesiastical, are firmly clutched and held high above the people in the interests of the rulers. This is the secret of the willingness of the earthly kings, emperors and princes, financial princes and subservient religionists to engage in the present horrible strife. The argument with all is that the end justifies the means. The ends sought are commercial supremacy, political supremacy; and, incidentally, the religious systems are praying for a backing-up of the various contestants whom they have long taught are kingdoms of God, guided by Divine Wisdom and Providential care.

The Lord no longer restrains these; for His time has come that iniquity should have an end; that the Harlot systems should make manifest that none of them is the Bride of Christ; and that the kings of earth might humble each other and thus make ready for the true Kingdom of God—for the Reign of Christ and His Church, glorified.

The masses of mankind have been slowly awakening for some time; but the present war is sure to thoroughly awaken the whole world, and the maddening effect of the false doctrines will anger the entire human family. As they realize how they were drugged with the false doctrines, the tendency with the majority will be to go to the opposite extreme—to lose faith in everything. The result undoubtedly will be pandemonium, as the Scriptures portray—"Every man's hand against his neighbor"—anarchy.

Patching the Old Garment.

Many, realizing to some extent the matters we here portray, are earnestly advocating some kind of patched-up compromise—a reformation in the churches, a discarding of the creeds in fact while holding to them in theory, a laboring on the part of all for social betterments, etc. We commend this spirit as better than the "stand-pat" program of others; but it is too late. The opportunity for such a reformation has passed. As the Scriptures declare, "We would have healed Babylon, but she is not healed." (Jeremiah 51:9.) There was a lack of desire for healing, for purification, for forgiveness, for turning away from illicit intercourse with the kingdoms of this world to affiliation with the Lord alone. Only the few had the proper spirit. They are the Lord's Jewels.—Mal. 3:17.

This Christian Age in many respects corresponds to the Jewish Age, which was its prototype. Hence our Lord's words respecting Natural Israel apply here also. He declared the New Dispensation so different from the Old that it would be like putting a new patch into an old garment; that it would be like putting new wine into old wineskins which had lost their elasticity and could not withstand the strain. Hence the Jewish Dispensation was set aside, and the New Order of things was inaugurated.

So here, there is sufficient contrast between the things of this Present Order—religious, financial, social, political—and the New Order of things that the two cannot possibly intermix, cannot possibly be patched up. Instead, the Lord declares that the Present Order of things, symbolically represented by "the heavens and the earth," the ecclesiastical heavens and the social earth, are to pass away utterly, absolutely, in the great conflagration, which will not be literal fire, but symbolic—anarchy. Meantime, however, the Lord promises us that the New Order of things to take the place of the Present Order, will be "the desire of all nations"—"a new heavens," the glorified Church; "a new earth," a new social order. This is the hope of the world. There is none other.

In view of these things, it behooves every child of God to heed the voice of God, to stand free from Babylon, to manifest the spirit of the Lord, to become a true Bible student, a true overcomer of the world and its spirit, faithful unto death, that he may be accounted worthy of the Crown of Life and a share with his Master in the Millennial Kingdom Throne. And as respects those who are not the Lord's consecrated people, but who love the Truth and righteousness, there are but two courses open. The first and better one is a full surrender to the Lord, a full consecration of the heart, will, time, influence—all—for the service of the Truth; or, second, but less satisfactory, an endeavor to live soberly, righteously, justly, truthfully, sympathetically, mercifully.

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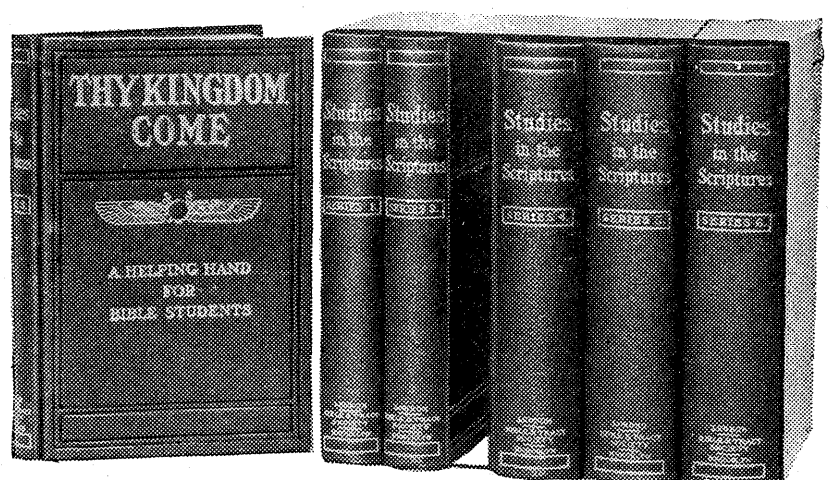
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"For He must reign, till He hath put all enemies under His feet."—1 CORINTHIANS 15:25.

MANY of us have learned to appreciate a republican form of government as the very highest type of civil administration. We trust that we are not one whit behind the most patriotic in our appreciation of the great Government of these United States, which many of us believe is the noblest that has yet risen amongst men. Nevertheless, the Bible teaches that Messiah's Reign will be that of a monarchy; and not only so, but that it will be a very exclusive and aristocratic monarchy. Additionally, it will be most autocratic—theocratic; for the will of its subjects will not be consulted in the slightest particular.

At first, in alarm, we are ready to say, Would not that be a most dangerous condition of things? Could any royal family, however noble and generous, be entrusted with such autocratic power without fear of its being misused for the enslavement of the people, for the aggrandizement of the rulers? Have we not learned this in the history of the past six thousand years? Do we not see the necessity for curtailing and controlling the powers of kings and governors? Are we not more and more brought to realize the necessity that the people shall rule, whether in Congress or in Parliament, in Doumas or in Chambers of Deputies?

Yes, yes, we heartily accede to all this; but when we shall describe the nature of the Kingdom that is to be established, and its personnel, all your fears will assuredly flee, and you will rejoice exceedingly that the Divine arrangement is what it is in respect to the theocratic Kingdom shortly to be established and to take over the government of the world.

Scripturally it is described as the Fifth Universal Empire of earth. We remind you of the Divinely inspired dream of King Nebuchadnezzar, as interpreted by the Prophet Daniel. It was of an image majestic, grand. The head of the image was Nebuchadnezzar's own kingdom at Babylon, the first to rule over the earth. Next, represented in the breast and the arms of silver, came Medo-Persia, the second Universal Empire of earth, the conqueror of Babylon. Next, represented in the belly and thighs of the image, came Grecia, the third Universal Empire of earth, which conquered Medo-Persia. Next, represented in the legs of iron, came Rome, the fourth Universal Empire, conqueror of Greece.

There are to be no more until Messiah's Kingdom; it will be the fifth. Meantime, we have had two attempts at a fifth monarchy, both unsuccessful. One of these attempts was by the Papacy; the other was that of Napoleon I. During this time the present divisions, which resulted from the breaking up of the Roman Empire, are represented by the feet of the image, with their ten toes.

Smiting the Image's Feet.

The prophecy declares (Daniel 2:44) that in the days of these kings, represented by the toes of the image, the God of Heaven will set up a Kingdom, which shall subdue all kingdoms and which shall never be overthrown. It shall "be given to the people, saints, of the Most High God, and they shall take the Kingdom and possess it forever, even forever and ever." (Daniel 7:18, 27.) In the picture God's Kingdom is symbolically represented as a great Stone, hewn from the mountain without hands—supernaturally. It shall smite the image in its feet; and forthwith "the iron, the brass, the silver and the gold shall become like the chaff of a threshing floor, and the wind shall carry it away;" but the Mountain shall increase until "it shall fill the whole earth."

Thus in a figure, or symbol, God pictures things now shortly to come to pass. This crushing of the feet of the image was to come in the end of the Age, and would be the preparatory step to the establishment of Messiah's Kingdom. So long as these governments would be here, they and Messiah's Kingdom could not co-operate. The Gentile powers are based on selfishness and coercion; Christ's Kingdom will be based on justice, love, mercy, under the Prince of Peace. The two could not rule at the same time.

Rome and Constantinople stand for, represent, the two legs of the image which King Nebuchadnezzar saw; for be it remembered that each in turn was the Roman Capital and representative of the image. We are certainly justified in watching with considerable interest the present war and what it may be leading to in the way of involving all the ten kingdoms represented in this prophecy. Our thought is that this great war will weaken the nations, cripple the world financially and discredit the rulers in the eyes of their peoples. Thus it will open the way for Socialism, which will eventually lead on to revolution, then to anarchy.

The present terrible war is not the foretold destruction in the fullest sense of the word, but merely its forerunner. The Scriptures foretell a great Time of Trouble to be brought on by anarchy—the general uprising of the people: "Every man's hand against his neighbor, no peace to him that goeth out nor to him that cometh in." (Zechariah 8:10; 14:13.) But that is not the special point of interest in our subject; rather, we are discussing the character of Messiah's Kingdom, which is to rule the world, overthrow Sin and Death, and uplift humanity from ignorance, superstition, sin, weakness and death. The declaration is that Messiah shall reign until He shall have put down all insubordination, and that the last enemy to be destroyed will be death.—1 Corinthians 15:25, 26.

This is the Kingdom for which the Master Himself taught His followers to pray. Nothing slight or insignificant will be the outcome of that glorious Messianic Reign of a thousand years. At its very beginning Satan will be bound, with all that this signifies—the repression of evil and darkness. For a thousand years the Sun of Righteousness shall pour forth the light of truth and grace upon our poor, fallen race until the knowledge of God's glory shall fill the whole earth as the waters cover the great deep.—Habakkuk 2:14.

Eventually all wilful opponents of that Kingdom will die the Second Death, from which there will be no redemption, no recovery. But meantime, all the willing and obedient will be rising, not only from the tomb, but also out of all the weaknesses and frailties of the present time, up, up, up, to the fulness of perfection of life, although they will not live again in this perfect sense until the thousand years shall be finished. With the close of the Reign of Righteousness, after it shall have accomplished its work of delivering the groaning creation from the bondage of corruption, sin and death, Messiah will abdicate the Throne; as it is written, "He will deliver up the Kingdom to God, even the Father, that *He* may be all in all."—1 Corinthians 15:24.

No More Sighing, Crying, Dying.

What a glorious triumph that will be when every creature in Heaven and earth, and under the earth, shall be heard saying, Praise, glory, honor, dominion and might be unto Him that sitteth upon the Throne, and unto the Lamb, forever! (Revelation 5:13.) What a glorious condition will then obtain when there shall be no more crying, no more sighing, no more dying; for all the former things shall have passed away! Ah, He that sitteth upon the Throne said, "Behold, I make all things new!" Glad we are that our great Messiah is about to overthrow sin and evil, about to establish righteousness on a permanent and everlasting foundation, which will insure that to all eternity God's will shall be done as perfectly in the earth as it is now done in Heaven.

We ask you to consider candidly—Is there a kingdom in the world today that in your judgment fitly represents a Divine Government amongst men? Is there a perfect government, is there a single spot in all the earth where God's will is done as it is done in Heaven? You are conversant with history. You know the bloody record which marks its pages. You know that so-called Christian Europe has been drenched with blood more than any other part of the world. You know that the cause of wrong has triumphed as often or oftener than the cause of right. You know that today these kingdoms of Europe, styled kingdoms of God, are destroying one another. You know that great guns, great battleships and monster torpedoes, etc., such as the world has never known before, have been prepared by these various nations for use, either aggressively or defensively, against one another, while they all claim to be Christ's kingdoms. Is this logical? Is this rational? Most assuredly not!

We must go to the Bible for true information on this subject. It tells us that these kingdoms are not the kingdoms of God, but "kingdoms of this world." It tells us that Satan is the Prince of this world (John 14:30; Ephesians 2:2); that he is "the god of this world," "that now worketh in the hearts of the children of disobedience"—so much more numerous than the children of obedience that he through them holds the world's control.

But with equal clearness the Bible declares the Divine Power and mastery over Satan—that he and his reign of Sin and Death are permitted of God for a limited time and for a special purpose. The testimony tells us that when the due time shall come Messiah shall take His great power and reign, and then Satan shall be bound and all the forces of sin and darkness be restrained. Then the Sun of Righteousness shall arise with healing in its beams to flood the earth with the light of the knowledge of the glory of God.

"The Election Hath Obtained It."

Come and take a cursory view of God's great work thus far accomplished: For more than two thousand years God gave no clear intimation of what He intended to do for the fallen race. Then He made a statement to Abraham, so clear, so explicit, that St. Paul declares that it was a statement of the Gospel in advance. God said to Abraham, I purpose to bless the world. This could only mean, I purpose to relieve them of the curse of death which came upon them through Adam's sin. God added to Abraham, This blessing which I will bring to all the families of the earth will come through your posterity—"In thee and in thy Seed shall all the families of the earth be blessed."

God's due time for bringing this blessing was still future; the blessing could not come until Messiah should come; but meantime God gave to the natural seed of Abraham, through Moses, the Law Covenant, which offered them eternal life and an inheritance in the Kingdom if they could keep the Law. Of course, they could not keep the Law; for it was the measure of a perfect man's ability, and alas! like the remainder of the world, the Israelites were imperfect—sinners. Nevertheless the offer and their attempt to keep the Law brought them great uplift of heart, so that when Jesus came to them a considerable number were ready to receive Him, did receive Him; and He received them. They became sons of God, through the begetting of the Holy Spirit, at Pentecost and afterward. These were the Spiritual Seed of Abraham, begotten of the Holy Spirit, Jesus Himself being the Head, or first; the others were counted in as members of His Body.

Israel had been hoping for a share in Messiah's Kingdom; and St. Paul explains, "Israel hath not obtained that which he seeketh for, but the Election hath obtained it, and the rest were blinded." The blinded Israelites are still cast aside, but not forever. The Divine blessing shall come to Natural Israel just as soon as Spiritual Israel shall be completed.—Romans 11:25-34.

The Kingdom Suffereth Violence.

What did the Election obtain? Of what did the faithful "Israelites indeed" become heirs by accepting Jesus and by the Pentecostal blessing? We answer that they became identified with Messiah's Kingdom and heirs or inheritors, of the glorious Promise made to Abraham, that in this Kingdom all the families of the earth should be blessed. But now note that there were not a sufficient number of Jews found worthy to complete the Kingdom class. The Kingdom therefore could not be inaugurated then. God had foreseen this and through the Prophet had promised that some would be gathered from the Gentiles to complete this Kingdom class. The entire work of the Gospel Age has been the calling of this "elect" class for the Kingdom. If we have rightly viewed the matter, the foreordained number will soon have been found, the election will be at an end, the accepted will be glorified as the Kingdom, and Messiah's Reign of Righteousness will begin.

But notice now the course of all belonging to the Kingdom class, throughout this Age. They are not reigning with Christ, but suffering with Christ. Jesus explained this; they are indeed of the Royal Family, because begotten of the Holy Spirit; they are indeed the Kingdom class, because they are affiliated with the great King; but they have not yet entered into their glory. They will do so only by the power of the First Resurrection. Thus it is written, "We must all be changed," because "flesh and blood cannot inherit the Kingdom of God."—1 Corinthians 15:50, 51.

Our Lord Himself was the Pattern, the Forerunner, of all these. After His consecration and His begetting of the Holy Spirit, He was tested unto death, even the death of the cross, before He experienced His glorious resurrection change and ascended and sat down at the right hand of the Majesty on High. Similarly all of His followers, after consecration, must be tested, their loyalty must be proven, before they can share with Him in "His Resurrection."

Partly for the testing of these, their development takes place in a time when Satan is the Prince of this world, and when his power is permitted to be exercised against them as it was exercised against their Lord. The Message to these is, "The Kingdom suffereth violence, and the violent take it by force." As our Lord suffered violence from the Prince of this world, so will His followers; for "the disciple is not above his Lord." His promise to His followers is, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

"The World Knoweth Us Not."

So then we perceive that God's Kingdom class, the followers of Jesus, have been suffering violence, just as did their Leader, for righteousness' sake. That the persecutors had not known and done their evil work intentionally, St. Peter intimates when he says to the Jews, "I wot that in ignorance ye did it, as did also your rulers; for if they had known, they would not have crucified the Prince of Life." Hence, in due time their blindness shall be turned away, and they will look upon Him whom they pierced and mourn (Zechariah 12:10); and God will pour upon them the spirit of prayer and supplication, and forgive them and make the experience profitable to as many as shall prove willing.

Meantime, for eighteen centuries, the Scriptures declare, "The world knoweth us not, even as it knew Him not." God's saintly ones have not been generally the great, the influential, either in church or state, just as Jesus and the Apostles were not in their day. Nevertheless, the Lord knoweth them that are His. Scattered here and there, during the past eighteen centuries, He has been dealing with them, preparing them, polishing them, fitting them as jewels. And He tells us that at our Lord's Second Coming He will make up His jewels—they will constitute the Kingdom class; for "if we suffer with Him, we shall also reign with Him."

We are sure all will agree that those whom the Lord has been so carefully selecting, instructing and polishing in the School of Christ, who have been so effectively polished with the trials and disciplines of evil, will be the very class above all others to whom the glorious dominion of earth may well be entrusted without fear. Only those thoroughly loyal to God and to principle will be in that Kingdom class.

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Vol. VI. BROOKLYN, N. Y. No. 9.

"CHURCH OF THE LIVING GOD"

—1 TIMOTHY 3:15—

*"As the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ; for by one spirit are we all baptized into one body. * * * "There is one body, and one spirit; even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all." * * * "After the way which they [many] call heresy, so worship I the God of my fathers." * * * "Am I become your enemy, because I tell you the truth?" If so, then "I have become a fool for Christ's sake."*—1 *Cor.* 12:12, 13; *Eph.* 4:4-6; *Acts* 24:14; *Gal.* 4:16; I *Cor.* 4:10.

THAT during the Gospel Age God has been *selecting* a Church is admitted by all Christians except Universalists; and that all thus selected constitute the one Church, and that a membership in that one Church can be secured only during the present life—during the Gospel Age—are also generally admitted to be the teachings of the Bible.

And many will admit, also, that our present union with Christ's Body, the Church, though precious, is but a *probationary* membership, which will be confirmed and made everlasting only by introduction into full membership in the Church triumphant, at the close of the present life.—John 15:5, 6; Phil. 3:12-16.

But, while we and other Christians agree that the Church triumphant is to be *one* Church, and not many churches, there are parts and bearings of the subject regarding which all are not agreed.

We hold that the conditions of the present trial, of all accepted as probationary members of the Heavenly Church, are very severe and exacting, and that the selection is consequently much smaller than Christian people generally suppose—that only a Little Flock is now being selected. (Luke 12:32.) Many suppose that the object of our God in calling the Church and promising this class high exaltation was merely to save them from everlasting torment.

We claim, and find and produce abundant Scripture proof of it, that God's object in this selection, training, discipline and final exaltation of the Church, is for the ultimate purpose of *blessing*, through them, all His fallen, sin-stricken creatures (human and angelic), by granting to all a full, perfect judgment, or trial, under most favorable conditions, of which *perfect* knowledge and sufficient help will be the chief elements of favor. Thus seen, the Church is being selected for the great work to be accomplished during the Millennial Age, of restoring "*whosoever will*" of the fallen ones to their former estate, and of consigning the *wilfully* unholy to the Second Death—everlasting punishment—everlasting destruction.—Jude 12; 2 Thess. 1:9; 2 Pet. 2:12; Acts 3:23.

Sectarianism Evidences Carnality.

There is only one Church now, as there will be but one Church in glory. Our Lord and the Apostles never recognized any but one Church on earth; so far from establishing many, or recognizing many, they denounced all efforts to separate into different parties and under different names, as *schismatic, sectarian*, and contrary to God's will, as injurious, and as an evidence of carnality in all who consented to or aided such divisions of the probationary Church.

St. Paul's able and pointed reasoning upon this subject is partially obscured by the common translation, yet even there, when attention is called to it, the trend of the Apostle's reasoning is clearly discerned; much more so in that valuable and generally very faithful translation, the *Emphatic Diaglott*. He exhorts that those teachers who favor divisions in the flock of Christ, contrary to the doctrines of our Lord Jesus, be "watched," and avoided; because they are not following the Lord's will, but their own. And, he adds, by kind and complimentary words they mislead the unsuspicious. (Rom. 16:17, 18.) He reproved the Corinthian Church because of a tendency toward sectarianism among them. (1 Cor. 1:10-13; 3:3-6.) They were dividing into Paulites, Apollosites and Peterites, while a few rightly clung to the name Christian.

BATTLE OF ARMAGEDDON.

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"Is Christ Divided?"

While the taking of different names was wrong, it was an evidence of a deeper wrong—of a selfish, party spirit. It was an evidence, so points out the Apostle, that those Corinthians who took the party names had never properly recognized the oneness of the Body of Christ; that they did not really appreciate that Christ is the only Head, Leader and Standard; and that His is the only name by which His followers should recognize themselves and each other. Where scoffers apply a name in derision, it is not the fault of the faithful; but the true, loyal soldiers of the Cross should never own or recognize such a name.

Instances of names so originating are "Methodist" and "Baptist," both of which were given in derision, but were afterward adopted as party names, representing sects, factions or divisions in the Body of Christ. All true teachers are not only sent by Christ, but receive their instructions from Him; and any man who attempts to put his own or any other name upon all or any portion of the Church is an opponent, an adversary, to the true and only Lord and Head of the Church. He is a mis-leader and an evil-doer, no matter what his claims or motives may be.

The Apostle, upbraiding the Corinthians and seeking to show them their error in owning any other teacher besides Christ to be their Head and Standard and Leader, asks, "Has Christ been divided?" Are there several seeds of Abraham now, each an heir of a promise? Is this the reason you countenance divisions into different parties? Or is it because one of these leaders—Paul, Apollos or Peter—has specially favored you and put you under obligation to him, that you requite him by calling yourselves his servants and followers, bearing his name? Was Paul crucified for you? or were you baptized in his name?

Nay, nay, dearly beloved; One, and only One, deserves all the honor of the Church, both now and forever, and that One is her true Lord and Master; and His name only should she own in any manner. He leads; He teaches; He feeds; and the various human agents used by Him, as channels for His blessings to His espoused, should neither take His place in her heart nor share His honor before the world. We may, however, and should, honor His servants "for their works' sake," and count those who serve well as worthy of double honor; but we must always "hold the Head," and render Him supreme reverence and obedience. (1 Thess. 5:13; 1 Tim. 5:17; Col. 2:19.) Our esteem for others should be "in the Lord."

For a long time Christians recognized this true principle, that there is but one Body, or Church, on earth, even as there will be but one in glory. And, following this idea, each sect claimed to be *that one*, the only true Church, and persecuted others. But by and by each began to see in the other certain good features of doctrine and practise, and gradually their ideas changed, until to-day they claim boldly, and in opposition to the Word of our Lord and of the Apostles, that sects are a decided advantage: that the human mind is so constituted that a common faith, which St. Paul urges upon the Church, is an impossibility; and that the various sects of to-day, with their contradictory diversities of faith, are necessary accommodations to human prejudices and imbecility:

A Union in Name Only.

Yet, still clinging to the idea that somehow there should be but one Church, they are anxious to reunite all the larger sects so as to *make* (nominally) one Church, while each sect therein may retain its own special features of faith or disbelief as at present. All in such a union (of which the Evangelical Alliance was a beginning—advanced a stage, now, in this country, by the organization of the "Federation Council of the Churches of Christ of America," representing thirty different denominations) merely agree to disagree, live and let live, and to recognize each other in this general way, because of an increased influence, power and protection which the association will bring to each, and because it would detract from the influence of other sects not so associated, and thus hinder independence of thought. This would serve to fix and establish an "orthodox" boundary line, inside of which there would be bounds to individual liberty, and yet a measure of freedom, a permission to have a preference among the forms and doctrines of these associated sects, and still permit them to be recognized as "orthodox."

But, even when fully consummated, this could be no more than a union in *name*, with the same divisions and differences in fact—one church nominally, but many sects really.

The first danger against which the Apostle warned the Church was sectarianism; and he was evidently heeded at the time at least, for no great sects of Paulites or Apollosites developed. But, as usual, the great Enemy, thwarted in one direction, moved to the opposite extreme, and attempted to insist upon a oneness very different from what our Lord or the Apostles ever taught. This attempt was to have every recognized member of the Church think exactly alike on every minutia of Christian doctrine. This attempt finally developed into Papacy, where every matter of doctrine was decided by the popes and councils; and every man who desired to be considered a church member was obliged to accept such decisions fully, and to profess that such were *his* belief, *his* faith; whereas they were not his in any sense, but that of adoption. They were generally either blindly received or hypocritically professed with mental reservations.

Scriptures Urge Only Oneness of Heart and Mind.

This was not at all the oneness urged by St. Paul. He urged a oneness of heart and mind, and not a thoughtless, heartless or hypocritical profession. He urged a oneness such as naturally results from the proper exercise of the liberty which we have in Christ—to search and believe the Scriptures, and to grow in grace and in knowledge, every man being thus fully persuaded in his own mind, and firmly rooted and grounded in the one faith, as set forth in the Scriptures. The oneness of faith which St. Paul urged was not that elaborate faith which touches and embraces all subjects, Heavenly and earthly, Divine and human, revealed and unrevealed. Quite the contrary: St. Paul's letters, weighty with logical reasoning, do not even mention the subjects upon which sectarians most insist, and which are by them generally made *tests* of fellowship.

St. Paul said nothing about an everlasting torture of sinners; he said nothing whatever about a mysterious "trinity," in which three Gods are incomprehensibly *one* God and at the same time *three* Gods; he said not a word about man being of a nature such as *could not die* but *must live* everlastingly, in a place of either pleasure or woe; he said nothing, either, about the present life ending all trial for all classes; and he entered into no entangling discussion about the bread and wine used in commemoration of the Lord's death—as to transubstantiation or consubstantiation: yet it can easily be discerned that he was not in harmony with any of these errors.

The Real "Faith Once Delivered."

Notice particularly, however, that without so much as *mentioning* a single one of these sectarian tests of fellowship, St. Paul declares—"I have not shunned to declare unto you *the whole counsel of God.*" (Acts 20:27.) From this it is very evident that none of these points, which are to-day regarded as the very essence and substance of Christian doctrine and as the proper tests of faith, is the *one faith*, or in any sense or degree part of "the faith once delivered unto the saints."—Jude 3.

The one faith, which all should hold, was a very simple one; one so simple that all, the learned and the unlearned alike, could grasp it and comprehend it, and be "*fully persuaded* in their own minds" concerning it. It was not a dose of incongruous mysteries, inconsistent with themselves and inharmonious with reason as well as with the Bible, to be swallowed by the ignorant with credulity and by the learned with hypocritical mental reservations; but it was so simple, so clear, so reasonable, that any and every honest follower of Christ could be *fully persuaded in his own mind* regarding its truth.

What is this *one* faith? The basis of it is stated by St. Paul thus: "I delivered unto you *first* of all, that which I also received [first of all—as a foundation truth or doctrine, upon and in harmony with which all other doctrines must be built], how that *Christ died for our sins*, according to the Scriptures; and that He was buried, and that He rose again the third day, according to the Scriptures." (1 Cor. 15:3, 4.) "There is *one* God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a Ransom for all, to be testified in *due time*."—1 Tim. 2:5, 6.

This, in a word, confesses sin and utter helplessness; it acknowledges God's loving Plan for our redemption; it owns that our Lord's death was our Ransom-price; and that forgiveness (justification), and reconciliation to God, and the restitution of believers, come as a result of *faith* in this Redeemer, when in due time that Plan is made known to all.

These brief statements contain the whole Gospel, in the same sense that an acorn contains an oak tree. Without this Gospel kernel, the true Gospel can never be possessed; hence *this must be insisted upon* as a test of Christian fellowship. This must be received, else the Gospel is not received. When it is received, the Gospel is received. Then a work of growth begins—a development of *this* Gospel. It may vary in rapidity of growth according to temperament and surroundings. An acorn can develop into a sprout, a sapling, a sturdy oak successively, but the nature of the seed will appertain to it in every stage of its development. So is faith—the true faith; it must begin with the *one kind of seed-faith* in all, no matter what stage of development each may attain. This *one* Gospel acknowledges man's fall and sinfulness, and God's mercy and love manifested through Christ's great work of redemption, forgiveness and final restoration of all the willing and obedient, but of no others. All theories, and they are many, which omit any of these items are spurious.

Some deny God's love in the matter, and claim that all the love was Christ's and that He *interposed* and thwarted the Father's original Plan; but those of the one faith are guided by our Lord's own testimony, that God so loved the world that He devised the Plan as it is being carried forward, and sent His Only Begotten Son to do what He has done and is yet to do for the world. (John 3:16, 17.) Others deny that any *redemption* was accomplished by the death of our Lord Jesus, deny that His life was substituted as a corresponding price, or "*Ransom*, for all," and claim that the Father does *all* by simply *pardoning* the sinners. But again the *one* faith is clearly pointed out by the words of St. Paul—"There is one *Mediator* between God and men, the Man Christ Jesus, who gave himself a *Ransom* [corresponding price] for all."—1 Timothy 2:5, 6.

(*Continued on 2d page, 1st column.*)

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(*Continued from 1st page, 4th column.*)

"CHURCH OF THE LIVING GOD".

When received into honest hearts, this simple Gospel, the true Gospel, will gradually open up and spread its roots of reason and its branches of hope in every direction. The heart thus feeding upon the promises of God, is built up as He designed, and grasps, as it progresses, the "one baptism" and every other feature of the Gospel in its fulness.

God's Test vs. Man's Test.

Note the difference between this, God's test, on the simple first principles of the Gospel, and the wrong course of men who attempt to enforce upon all an entire system of faith (and that when they are the merest babes in Christ), so fettering them, then, that their growth is hindered. To ask babes in Christ to assent to thirty or forty articles of faith arranged by fellowmen, and to agree to take those as the infallible Truth, and to promise never to believe either more or less than they contain, is like selecting in an orchard one gnarled and crooked tree, as a *standard*, and requiring all the other trees to be padded out to make them look as thick and as gnarled as the sample, and to be bound with iron bands that they might never grow larger or straighter.

This true Gospel, this simple faith, easily understood and confessed by the weakest babe in Christ, must also be, and always, and equally, the faith of the most developed sons of God. *This* one faith (and not the endless ramifications and details of faith which lead out from it) St. Paul placed as a standard, or test, of all claiming the name Christian. All the consecrated who agreed on this one standard, or foundation truth, St. Paul counted as in and of the one Church. While each member was to grow in grace, knowledge and love, there would always be harmony and oneness in the faith and fellowship of the Church, if all growth were kept in line and harmony with this foundation truth.

Here was a perfect basis of union, which allowed for all the various stages of individual *development in the Truth*, and which most effectually guarded against errors. For if this simple creed were today made the standard by which all doctrines should be tested, it would speedily lead to the discarding of every error and to the true union of the Church in the "one Lord, one faith, one baptism."

The endeavor to compel all men to think alike on all subjects culminated in the great apostasy and the development of the great Papal system; and thereby the "Gospel," the "one faith," which St. Paul and the other Apostles set forth, was lost—buried under the mass of uninspired decrees of popes and councils. The *union* of the early Church, based upon the simple Gospel and *bound only by love*, gave place to the bondage of the Church of Rome—a slavery of God's children, from the degradation of which multitudes are still weak and suffering.

The Reformation movement of the sixteenth century came as an effort to regain liberty of conscience; but, deluded by the idea of an *elaborate creed*, insisted upon for so many centuries, the reformers and their followers formed other systems of bondage very similar to that of Papacy, though slight modifications gave liberty to fuller ideas on some subjects. And so it has been ever since. Each new reform movement has made the failure of attempting to make a creed just large enough for its prime movers.

A "Church Trust" Undesirable.

But while divisions in the Church of Christ are very wrong, and very contrary to the will and Word of our Lord, they are better far than a *union* in bondage under Papacy's system, creed, etc. Instead, therefore, of attempting to get all the sects to combine in a sort of "Church Trust," an image, or likeness, of the Papal system of oneness (though on a higher plane), to regulate and restrict further investigation and further growth, we need to do the very opposite—to abolish all sects and all elaborate creeds and confessions of faith. Instead of being further bound (by such a Church Trust Union—or wheel within a wheel, double imprisonment), all bondage should be set aside, except the simple tests first imposed in the one faith once delivered to the saints; and all party, sectarian names, should be repudiated, and the name of Christ should be the only name borne by His Church.

Such a breaking down of sectarian fences would leave the true children of God willing to accept the original and simple test—"all one in Christ Jesus"; and this is what is needed. It would destroy sectarian pride, which so often counterfeits true Christian zeal and love, but it would tend to develop the Truth, and thereby to develop the real zeal for the Truth which our Lord desires in His followers. The term Church of Christ would no longer mean to any "our denomination;" but when they would sing:

"I love Thy Church, O God:
Her walls before Thee stand;
Dear as the apple of Thine eye,
And graven on Thy hand"

they would think, instead, of the one, true and only Church.

Heads and Hearts Would Be Joined.

Under such conditions, recognizing the true and only test, as above quoted from St. Paul, those who formerly championed opposite sides of the various questions of doctrine would join heads and hearts in carefully weighing the various statements of the Scriptures; and, truly seeking the Divine Plan, they would ere long, as promised, be guided "into all Truth."

They would join hearts and hands as *Christians*, and while their heads might not at once agree on certain points, it would be a question of only a short time; for the unbiased study of God's Plan, with no sectarian theory and organization to uphold, would bring the heads of all into union and general harmony, even though, as at first, the growth of faith-roots and faith-branches might vary. All would believe the "*same things*," even if some could see and believe more elaborately than others.—Phil. 3:15, 16.

This freedom, and yet harmony and union, which is the result of a full acceptance of God's will and Word, will not be attained in the present Age except by the few, the "overcomers." Others, the Scriptures show, will continue in sectarian bondage, and even increase their bondage-union by a Church Trust or "Confederacy" (Isa. 8:12), until, in the close of this Time of Trouble, all this is corrected by the fall of sectarian systems as well as of present political governments.—Dan. 12:1; Rev. 18:2-5.

In the next Age, during the *world's* trial, such great deceiving systems will not be permitted; but now they are permitted in order to accomplish the testing and manifesting of the "overcomers."

Downfall of Sectarianism Essential.

And now the breaking up of these numerous sects, so that *each individual will be free*, is essential to a fuller growth in grace, knowledge and love than is at present possible. This breaking up of sectarianism, now regarded as a calamity, will by and by be recognized as truly the greatest of all religious reformations. The signs of the times indicate that such a reformation is impending, and the Scriptures declare it. A little more light, a little more knowledge, and these sectarian shackles upon the individual conscience will fall. Then whatever union shall exist will be upon right principles—a union of hearts and principles and not merely a heterogeneous confederacy. Recognizing each other's personal liberties, each disciple of Christ will be bound to the other by his love of the Lord and of His Word alone; and others will be separated.

Sectarianism has woefully distorted that beautiful figure of Christian union given by our Lord, recorded in John 15:1-6. To fit it to sectarianism, and to make their error in this appear to be supported by God's Word, it is claimed that the "vine" is the whole Church, and that the various denominations of "Christendom" are the *branches*. But that the Lord's words will bear no such construction must be evident to any one who will give the passage candid consideration. The branches are the *individuals*, and "any branch" is defined by our Lord's own words to be "any man." Let this, our Lord's illustration of the proper union of all the branches in *One Vine*, connected and nourished by the same sap, from the same roots, teach us of true union and personal freedom in the Body of Christ.

A Blessing Would Follow.

Suppose that the salaries and "livings" of all ministers, bishops, priests, etc., were cut off, all churches, chapels and cathedrals destroyed, all theological seminaries broken up, and their professors turned to other pursuits, all religious guilds and societies disbanded, including all sectarian organizations—what would be the effect?

Who can doubt that it would be a real blessing under the disguise of a great and terrible catastrophe? The effect would be to bring *true* Christians together as the family of God, and not as sectarian bands; to study God's Word, and not human traditions and creeds formulated in the Dark Ages. Very soon, unhindered, God's Word would be heard by all truly His; and one Lord, one Faith and one Baptism would soon be the result, while the worldly mass would speedily drift apart, and the true distinction between the Church and the world would be discernible. The Scriptures seem to indicate that very much of this sort of destruction of present systems must take place before all the "wheat," the true Church, will be separated from the "tares," the mere professors. Party spirit and love of sect are so strong that, apparently, nothing short of a complete wreck of all the sects will suffice to set free God's children now bound and blindfolded in and by them.

This catastrophe—sectarian destruction, the fall of Babylon—is what is referred to in the Book of Revelation under the symbol of the seven last plagues. (Rev. 15:1-8.) The pain from these will consist largely of mental chagrin, the disappointment of sectarian hopes and plans, and the wounding of sectarian pride. When the Master said, "Watch ye, that ye may be accounted worthy to escape all these things coming upon the world," he included the pain of these plagues, as well as other annoyances to which the world will be subject because of ignorance of the real Plan of God. It is of escape from these plagues that the Revelator (our Lord—Rev. 1:1) speaks to us, saying, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18:4.

Three Views of the Church.

A dear brother sent us the following clipping, with the remark, "Two views well stated. Please give us the third and true one":

"There are two conceptions of the Church, which, for convenience, I shall designate as the Protestant and the Catholic conceptions. The Protestant idea of the Church is that it is a voluntary association of believers in Christ; that those who think alike upon religious subjects join together in a society and choose their pastor, who derives his commission and his authority from them. Consequently they are at liberty to prescribe what he shall and shall not teach, or to unmake their church and make another, precisely as the members of a club or of a political party have a right to withdraw and form a new organization. The Protestant theory of the Church is that of an aggregation of individuals, 'who can rearrange themselves at will, and thus create new churches at every rearrangement.' (*Ewer.*) The Catholic theory, on the other hand, is that it is an organization which God Almighty has founded once for all, to last to the end of time, and into which He invites men: it is His family, His household, His Kingdom, His city. Its officers are commissioned by Him and hold their authority as teachers only from Him. In a word, the Catholic Church is not a democracy, but an empire; not a republic, but a kingdom. As such, it comes to man with Divine authority; its officers are under oath to the Eternal King, and they are to minister to man in His name, and for Him."—*The Living Church.*

In presenting the true view of the Church, we labor under the disadvantage that for fifteen hundred years people have been taught one or the other of the above views, or combinations of both, while the *true* idea has been generally lost sight of since the second century. The true view, as we conceive it, is as follows:

God's Church, when completed and *organized*, will be all that is given above as the Catholic or Episcopal view. But it is not yet completed, and hence not yet *organized*. When organized, it will be clothed with power, and will be, "not a democracy, but an Empire; not a republic, but a Kingdom. As such it [*will*] come to *man* [the world—during the Millennium] with *Divine authority* [and with power to back up that authority]. Its officers are [then to be] under oath to the Eternal King, and they are to minister to man in His name, and for Him." All this, it is to be noted, fits exactly to the coming *reign* of the Church, when it shall "bless all the families of the earth"; but it does not fit at all to the present state or condition. There is no *organization* today clothed with such Divine authority imperiously to command mankind. There is no *organization* doing this today; though we are well aware that many of them in theory claim that they *ought* to be permitted to do so; and many more would like to do so.

This was the fatal mistake into which the Church began to fall in the second century; and the effort to realize this false conception culminated in the boastful, imperious counterfeiting of the *coming* Kingdom in Papacy, which for centuries sought to dominate the world, by claimed "Divine authority." This idea has more or less pervaded and poisoned the ideas of all the Protestant "clergy" as well; who, copying Papacy's false ideas of the Church, claim also that the Church of Christ *is now organized*, though they make less boastful claims to "Divine authority," to teach and rule mankind in general, than does Papacy.

God's Church is not yet *organized*. On the contrary, the Gospel Age has been the time for *calling out and testing* the volunteers willing to sacrifice and suffer with their Lord now, and thus prove themselves worthy (Rev. 3:4, 5, 21; 2 Tim. 2:11, 12; Rom. 8:17) to be recognized as joint-heirs in His Kingdom at the close of the Gospel Age, when He shall "set up," or organize, His Kingdom in power and great glory, to bless and rule the world with "Divine authority."

In the meantime, these *unorganized* but merely called out ones, who are seeking to make their calling and election sure, that they may obtain a share in the Kingdom (2 Peter 1:10; 2 Cor. 5:9), are "*a voluntary association of believers*," drawn together for mutual assistance in seeking to know and to do the Master's will, that they may be accounted worthy the honors and glories promised, and not now to rule men by Divine authority; for they have as yet no such authority. In this "*voluntary* association" of the consecrated, there is no imperial authority of one over another; and no lording over God's heritage should be permitted; for the one and only Lord has left the instruction, "Be not ye called Rabbi; for one is your Master, even Christ, and *all ye are brethren*."—Matt. 23:8.

Instead of the kingly and lordly rule prevailing in the customs of the world, the Master gave all another and an opposite rule, saying, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister [literally, servant]; and whosoever of you will be the chiefest, shall be servant of all [or greatest servant]; for even the Son of Man came not to be ministered unto [to be served], but to minister [to serve], and to give His life a Ransom for many."—Mark 10:42-45.

The Lord was Chief Servant; and those among the Apostles who served the Church at greatest cost to themselves—Paul, Peter, John and James—are esteemed, by those who have the Spirit of the Truth, in proportion to their service, and not in proportion to their titles, their priestly vestments, or their praise among men, etc., of which they had none.

The Church, or company of believers, probationers for coming glory, in its "voluntary association," was indeed to *recognize "teachers," "helps," "apostles,"* etc., but not to *make* them. If they recognize a man "mighty in the Scriptures," "apt to teach," able to make clear the Divine Plan, and specially qualified to build them up in the most holy faith, they gladly *acknowledge* God's favor in raising up among them such a *servant of all* to assist them in the understanding of His Word. But they should be careful always, even while rejoicing in and thanking God for such a servant, to require a "thus saith the Lord" for every point of doctrine, and to search the Scriptures daily to see whether these things be so—whether the deductions and arguments of the teacher agree with the whole testimony of God's Plan.

Thus the Lord is the Teacher of His followers, sending, now and again, of their own number, certain ones to call attention to truths being overlooked, or to injurious errors being entertained. The "meek" among the probationers will hear the Master's voice by whomsoever He speaks; and these will be guided into the Truth, and prepared in due time for organization as His Kingdom. "The meek will He teach His way."—Ps. 25:9.

Thus seen, both the Catholic and the Protestant views of the Church are erroneous. The Catholic view gets the future organization applied to the present time, and the Protestant view, though ridding itself of some of Papacy's error, carries along enough of it to injure itself; for, instead of admitting all consecrated believers into a "*voluntary* association," in which God would raise up His own teachers, Protestantism attempts also to *organize* and bind with creeds and confessions into various sects, each of which, anxious to perpetuate itself and its ideas, selects and *makes its own teachers* in its own seminaries.

The True Church.

We wish now to show, from God's Word, first, what Church our Lord established, and what are its bonds of union; second, that every Christian should belong to that Church; third, the injurious effects of joining the wrong Church; and fourth, having joined the right Church, what would be the results of losing our membership.

First, then, the Church which our Lord Jesus began to gather during His ministry, and which was recognized by the Father at Pentecost, after the Ransom-price for all was provided, was the little company of disciples who had con-

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Distress of Nations Preceding Armageddon.
Why Financiers Tremble.

secrated earthly time, talents and life, a sacrifice to God. Theirs was a "voluntary association" for mutual aid; and this society was under the Laws and Government of Christ, its Head or recognized ruling authority. The bonds were bonds of love and common interest. Since all were enlisted under the captaincy of Jesus, the hopes and fears, joys and sorrows and aims of one were those of the others; and thus they had a far more perfect union of hearts than could possibly be had from a union on the basis of any man-made creed. Thus their only union was of the Spirit; their law for the government of each was love; and all, as a whole, were put under obedience to the "law of the Spirit," as it was expressed in the life, actions and words of their Lord. Their government was the *will* of Him who said, "If ye love Me, keep My Commandments."

There are two senses in which the *true Church* of Christ may be considered: All who, like the early Church, are fully consecrated to the doing of our Father's will, amenable only to Christ's will and Government, recognizing and obeying none other—these, the saints, from the beginning of the Gospel Age down to its close, when all of this class will have been "sealed"—constitute

The Church of the First Born.

[whose names are] written in Heaven. These are all one in aim, hope and suffering, and in due time will be joint-heirs with Christ Jesus to the great "inheritance of the saints in light"—joint-heirs with Him in the Kingdom which God has promised to those that love Him.

The other sense, in which this same class is recognized, is by counting a part for the whole. Thus all the living of this class may be spoken of as "the Church"; or, again, any part of this class of living followers who may meet together may properly be called the Church; for, wherever two or three are assembled, the Lord has promised to be among them. Consequently, that would be a Church meeting—an assembly of "the Church of the First-born." The *general* assembly will be when all the Church are made like their Head, and glorified with Him.

Such, then, is our definition of the Church of Christ. It is perfectly illustrated by St. Paul (Rom. 12:4, 5), when he compares the Church to a human body. In this figure the head represents our Lord, and all who are His constitute the Body, over which the Head rules. Jesus has been and always will be the Head over His Church as a whole; He is likewise the Head and Ruler of the entire living Church; and in every assembly where two or three meet *in His name* (when His Word is sought and heeded), He is the Head, Ruler and Teacher.—Ephesians 1:20-23.

How to Join the True Church.

This brings us to our second proposition, viz.: that all Christians should be joined to this association, or incipient organization. In the light of what has just been said as to the class constituting the Church which our Lord is calling, it is evident that if you have given up all your will, talent, time, etc., you are recognized by the Lord as a probationary member of the Church, of which He is the Head, and whose names are written in Heaven. Thus, by consecration, we join the true Church, and have our names recorded in Heaven.

But, says one, must I not join some organization on earth, assent to some creed, and have my name written on earth? No. Remember that our Lord is our Pattern and Teacher, and in neither His words nor acts do we find any authority for binding ourselves with creeds and traditions of men, all of which tend to make the Word of God of none effect, and bring us under a bondage which will hinder our growth in grace and knowledge, and against which St. Paul warned us, saying, "Stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage."—Gal. 5:1.

Another says: "If it is not proper to unite with any of the present nominal churches, would it not be well to form a visible association of our own?" Yes, this is what we have—a society modeled after that of the early Church. We think we have come back to primitive simplicity. The Lord Jesus alone is our Head or Law-giver; His Word is our rule of faith and practice; the Holy Spirit is our interpreter and guide into Truth; our names are all written in Heaven; and we are bound together by love and common interest.

Do you inquire, How shall we know one another? We ask, How can we help knowing one another when the Spirit of our Master is made manifest in word and act and manner and look? Yes, the living faith, the unfeigned love, the long-suffering meekness, the childlike simplicity, coupled with the constancy and zeal of maturity, make manifest the sons of God, and we need no earthly record, for the names of all such are written in the Lamb's Book of Life.

Do the sick need visiting or assistance? These stand ready with consecrated time. Does the Lord's work require money? These stand ready with consecrated means. Does His work bring upon them the reproach of the world, and of a degenerate *nominal church?* These have also sacrificed reputation and all to God.

But, again do you inquire, How shall we deal with one who walks disorderly in our midst? If we have no organization such as we see about us, how can we free ourselves from such, as the Lord requires us to do? We answer: Do just as the Scriptures direct.

Now, as in the early Church, there are various degrees of advancement among the individual members, and, St. Paul says (1 Thess. 5:14), some are feeble-minded, comfort them; some are weak, support them; but, while you should be patient toward all, warn the disorderly (those who are drifting away from the true spirit of Christ). Don't mistake the disorderly for the weak, and *comfort them*, nor for the feeble-minded, and *support them;* but patiently, lovingly, *warn* the disorderly. Whom does he call disorderly? There are many ways of walking disorderly. In 2 Thess. 3:11, St. Paul speaks of some who work not at all, but are busybodies, and says they should do as he did—work, that they be not chargeable to any; and if any will not work, neither should he eat. Thus he said he did, that he might be an example to others; and (verses 14 and 15), after you have warned such a one, if he "obey not, * * * note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." He warns us also against immoral and unjust persons, and those who wrest (twist) the Scriptures, and thus turn the Truth of God into a lie. And the following citations clearly show that, in the Apostle's estimation, doctrinal disorders are among the chief.—2 Thess. 3:6-14; 1 Cor. 5:11; Eph. 5:6-11; Rom. 16:17; 2 John 9-11; Gal. 1:8, 9; Tit. 3:10.

Our Lord gives explicit directions where there is a matter of offense between two brethren (Matt. 18:15-17): "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church [the company of brethren who assemble together]; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican." If, under the captaincy of our Head, we heed His commands, which we will do if we love Him, how few will be the misunderstandings and difficulties among the brethren! And if the true brotherhood in Christ is in any degree realized, the admonition of the Apostle will be gladly heeded—"Not forsaking the assembling of yourselves together, and so much the more, as ye see the Day drawing on."—Hebrews 10:25.

No Laying on of Hands Necessary.

And if new converts be properly begotten by the Word of Truth, they will be far more eager to meet with two or three possessed of the right spirit and seeking to understand the Word of the Lord, than they would be to mingle with those whose religion consists chiefly of *forms* of godliness. And here will be the opportunity for those who are strong (in the faith and love of God) to bear the infirmities of the weak and not to please themselves merely—in the choice of subjects, studies, etc.

Should the newly enlightened one know none with whom he can meet personally and regularly, let him not forget his privilege of communion with the Father and the Son in prayer, and with us by mail; and let him seek for others of the truth-hungry among his neighbors—"holding forth the Word of life," the Truth.

This association has its evangelists, pastors and teachers, appointed and directed by the Lord. (1 Cor. 12:28.) They need no laying on of hands by the so-called "apostolic succession"; for the "Spirit of the Lord hath anointed" all the members of the Body "to preach," etc. (Isa. 61:1), and it is the duty of every member of the Body to exercise his office for the edification of the other members. All the true Church are priests, an association of priests, and not an association under the control of a clerical or priestly class. (1 Pet. 2:9.) There is one great Bishop or Overseer, who, from time to time, raises up and sends His own special messengers to uncover truths, overthrow errors, etc. Luther seems to have been one of these, and Wesley another. But our Lord retains the Bishopric Himself. (1 Pet. 2:25.) How complete is the voluntary union of the Church of Christ, with its Heaven-written, love-bound, Spirit-ruled membership, and how sad the error of mistaking the nominal for the real Church!

The importance of our fourth proposition need not be urged. It would, indeed, be a dreadful calamity to lose our membership in the true Church or Body of Christ. And no member is out of danger except when keeping a vigilant watch over the old nature, counted dead, lest it come to life again, and assert itself in the form of pride, selfishness, envy, evil-speaking—or what not. But, filled with love (the love that prompts to sacrifice), and clothed with humility, and under cover of the redeeming blood, we are safe in the Church (the Body), having the assurance that it is our Father's good pleasure to give us the Kingdom.—Luke 12:32. Oh, how necessary in this "evil day" is the faith

"That bears unmoved the world's dark frown,
Nor heeds its flattering smile;
That seas of trouble cannot drown,
Nor Satan's arts beguile"!

Dearly beloved, let us again repeat the warning: "Stand fast in the liberty wherewith Christ hath made you free, and be not again entangled with the yoke of bondage."—Galatians 5:1.

Christian Fellowship.

Humanity longs for fellowship; and, of recent years, the morally inclined have very generally found this in the nominal Protestant churches—in their committees, socials, prayer-meetings, etc. Such fellowship and such influences have done much to elevate the tone and moral and respectable standard of the world; but such fellowships are seldom worthy of the name *Christian* fellowship; because, not Christ and His Word, but worldly ambitions, pride, dress, show and social gossip are generally the grounds and subjects of fellowship. Hence, while disapproving church organizations as *churches*, we do esteem them as the highest order of *worldly* diversion. For, although they are often schools in which pride, envy, hatred and scandal are cultivated, these evils are less gross than the many vices which flourish outside these schools of morality.

But however beneficial these social clubs, called churches, may be to the world, as tending to tone down murder to malice and envy, and to moderate theft to slander—the really consecrated believer, who has passed from death unto life, finds in them but little real fellowship, except as he discovers here and there a kindred spirit, similarly begotten to newness of life—to new motives, thoughts, words and deeds. Nevertheless, custom draws them together, and the very thought of disturbing that social union is dreadful, because, poor as it is, it is all they have.

Then, to many, there comes the thought of influence—upon wife or husband or child or sister or brother or friend. What if their withdrawal and the admission that their church and all others are really worldly and unsatisfying should hinder some one from joining some church, and thus, outwardly at least, from confessing Christ! What then? Perhaps next winter their social club will get up a revival of religion, and, by dint of an imported revivalist, and hymns, and prayers, and sermons, hot with descriptions or inferences of the everlasting torment awaiting all who do not join some sect, some might be induced to assume the outward forms of godliness without the power; and, by withdrawing, you would be debarred from helping them in this work. What then?

So much the better, we answer. If we have found that God's name and character are dishonored and misrepresented by every denomination of Christendom, why should we want our children and friends to join a society under those dishonoring confessions of misbelief? Why should we want to join in such work—so contrary to all that our Lord and the Apostles taught and practised—which so seriously misrepresents, to the seeker after God, the real way to find Him, and which so deceives the penitent as to what is the real "Church of the Living God"—"whose names are written in Heaven"? Why should not every one who finds the Truth, or, rather, who is found by the Truth, in this time of Harvest, be glad to use every atom of his influence for the Truth, and against those errors which bind so many of God's dear saints?

Surely the more conscientious we are the more we must regret the influence already given in years past toward error, to God's dishonor and to the enslavement of His children; and the more must be our anxiety to reverse our influence as rapidly as possible, in order that our future influence for the Truth may as far as possible counteract past influence given to error. And, if we find the bonds of sectarianism difficult and painful to burst, we should the more zealously seek to spare our children similar pain. An outward confession of full consecration to Christ, not lived up to, and of faith in a creed not really believed, is an injury to whoever makes it. Better far teach your children to be *honest* with themselves, with others, and above all with God, than teach them to stultify themselves by dishonest professions. It will be to their advantage now, as well as in the future. See BIBLE STUDENTS MONTHLY, Vol. 4, No. 12.

The Value of Fellowship.

But, still, we shall need fellowship. And the scarcity of the proper sort in the nominal churches should lead us nearer to the Lord, that we may the more appreciate and value His love, His Word, His fellowship, and the love and fellowship of all who are of His true family and Spirit. Soon you will learn to appreciate the words of our Master—as true respecting the worldly church today, as in His day—"Marvel not, if the world hate you; ye know that it hated Me before it hated you"; "for the friendship of the world is enmity against God." Thus, separated more and more from the worldly spirit, you will learn what the Apostle meant when he said, "Hereby we know that we have passed from death unto life, because we *love the brethren.*" Your love for Jesus, our Elder Brother, will grow more intense, affecting your every thought, word and deed, and begetting a love for all who bear His likeness; and this love will not depend upon wealth, or personal beauty, or social conditions. But only those somewhat grown in the Spirit and likeness of our Redeemer can appreciate such counsel or such fellowship. Others love the worldly because the love of the Father has not been developed in them, and because they do not hate every evil way.

The Church of Christ is neither a sect nor an aggregation of sects; it is one and indivisible. It is Christ and all who are united to Him—joined by a living faith in His redemptive work for them, and in a full consecration to Him, His will and His work, even unto death. This true Church is represented by our Lord himself under the simile of a Vine, of which and in which all truly His are, individually, branches.

Webster's Dictionary defines the word "sect" to mean, "A part cut off * * * hence a body of persons who have separated from others by virtue of some special doctrine, or set of doctrines, which they hold in common."

This description fits all the various denominations of Christendom. All *separate* themselves from other Christians; all do so by virtue of some doctrine or set of doctrines which they *hold in common.* But the members of the true Church are each individually united to Christ, and not to each other. As the spokes of a wheel are each separately fastened in the hub, so each member of the Body of Christ is, in his inner or spiritual life, bound only to Christ. And as the tire steadies and gives unity of operation to the spokes at their extremities, so love, the bond of perfection, is the only bond that should be permitted between those whose wills are buried into Christ's.

Our Lord declared that He did not come to put a patch or amendment upon Judaism, nor to put the new wine of His teaching into the old bottles of Judaism. It follows that Christianity is not a schism, or sect or split off from Judaism. It is, on the contrary, a new system of religious teaching, introducing a New Covenant between God and man by Christ, the Mediator, whose blood will seal that New Covenant and make it operative.

The Test of Fellowship.

The only test of fellowship therefore is—*to be a Christian*—one truly united to Christ by *faith* and *consecration*—not without a real consecration, nor without the true faith. But the meaning of a full consecration of thought, word and deed is readily understood by some who doubt and question what is the *true faith* necessary to the true membership in Christ—the faith at first delivered unto the saints by our Lord and His Apostles. This true faith is that all were sinners, justly under God's condemnation to death through the fall; that Christ Jesus

(*Continued on 4th page, 1st column.*)

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our Lord died *for* OUR SINS according to the Scriptures, and that He was raised from the dead by the Father, who thus gave assurance to all that Christ's sin-offering on our behalf was complete and fully satisfactory, under which those of Adam's race who are sick of sin and desirous of harmony with God can be justified and return to His love, favor and blessing. (1 Cor. 15:3, 4; Rom. 5:1, 6, 12, 18.) Whoever holds this simple faith is a believer, a member of "the household of faith." Whoever *with this faith* fully consecrates himself to the Lord's service is a baptized believer, a probationary member of the one, true Church, whose names are written in Heaven. If he run the Christian race as he has covenanted to do, he will win the Prize, and be one of the Elect Church in glory, granted a place with the Lord in His Throne.—Revelation 3:21.

This is the basis of our hope—the only foundation—the one which no man ever could lay, but which God laid for us (1 Cor. 3:11); for, "while we were yet sinners, Christ died for us" (Rom. 5:8), the "just for the unjust, that He might bring us to God." (1 Pet. 3:18.) Realizing that we are sinners under condemnation to death, and that we may have peace with God and be justified to life by appropriating to ourselves the merits of His death, we gladly accept Him as our Redeemer. "We have redemption through His blood, even the forgiveness of sins." (Eph. 1:7.) This is *justification;* and, being thus justified by faith, we have peace with God. Then, realizing, further, that those who are thus redeemed should not live the remainder of their lives to themselves and their own pleasure, but to Him who died for them (2 Cor. 5:14, 15), we consecrate ourselves to His service.

Built upon this foundation are the minor doctrines and those principles which must be worked out in the life. Thus we are admonished by the Apostle (2 Pet. 1:5-8) to *add* to this faith various graces and further attainments—of virtue, knowledge, temperance, patience, godliness, brotherly-kindness and charity (love).

Christians are a separated class—from the world, from sinners, separate from all others—in that they accept salvation through the redeeming blood of Christ. Their sympathy and co-operation are not of force, doctrinal or other, but merely of love and common interest, as fellow-pilgrims and fellow-heirs. The doctrine of the *Ransom* serves to guard each one thus in Christ against all professing Christ's name but denying or ignoring this fundamental part of His work. Neither collectively nor *individually* should the saints have fellowship with works of darkness.—Eph. 5:11.

It is not remarkable that Satan should seek to divide and separate the sheep, and to put up fences, such as the denominational creeds prove to be, which would hinder some of the sheep from following the Shepherd into green pastures of fresh and living Truth. This would be but wisdom on his part. But it is strange that he should be able to fetter the reason of so many, that they should think it a mark of spirituality to say, I am of Luther, a Lutheran; I of Calvin or Knox, a Presbyterian; I of Wesley, a Methodist, and so on. The Apostle Paul, on the contrary, said to some in his day, who were in danger of this spirit of sectarianism: While one saith, I am of Paul, and I of Apollos, and I of Peter, are ye not *carnal?* Is it not in direct opposition to the Spirit of Christ to think or act thus? "Is Christ divided?" Did St. Paul or St. Peter or Knox or Calvin or Wesley or any one else than Christ *die* for your sins, and *redeem* you? They, as servants of Christ and the Church, should be esteemed very highly for their works' sake, but to name the Bride after any other than the Bridegroom is manifestly improper.—1 Corinthians 1:12, 13.

A Parable of False Sheep-folds.

Picture in your mind a fine, large pasture, surrounded by a strong and high fence (the Law of God), which keeps all the sheep within, but which recognizes no means of access to that Fold (justified condition), except Christ, the *Door*, faith in whose sacrifice for sin is the only way into the fold. All climbing into the fold by any other way are thieves and robbers. This is the pasture provided by the Good Shepherd for His sheep, for whom He once laid down His life. Into the true Fold of Christ quite a flock of sheep have entered. They belong to the true Shepherd; but, as we look before us at the grassy slopes, only a few sheep, a "little flock" indeed, seem to be enjoying the liberty of the fold—the liberty wherewith Christ hath made them free. Where are the others? We look, and see inside the door, on either side of the pathway, small enclosures. Over each is written a peculiar name—Presbyterian, Methodist, Baptist, Second Adventist, Roman Catholic, Greek Catholic, Episcopalian, Lutheran, etc. Looking at these pens we find they differ. Some are built like prisons with iron frames and bars and chains, others less strong, and some are merely *marked out* "dead lines," over which the sheep understand they must not go.

These pens are full of sheep, but they are weak, delicate and sickly for lack of *proper* exercise and fresh, nourishing food. They are regularly fed, but only upon husks, with occasionally a little milk, but they eat without relish and get no good from it. Many of them are leaner and poorer than when they first entered the fold, and some have become blind. Strange to say, all seem to be perfectly satisfied, each with his own pen, and very seldom does one attempt to escape.

We also noticed that under-shepherds had been appointed to help to pasture the sheep, and that they had constructed these pens, but apparently without the Chief Shepherd's permission.

Perplexed to know why the sheep thus submitted to be penned, we watched to see how they were induced to enter the various enclosures. As they entered the Fold through the only door (faith in Christ), each under-shepherd tried to impress upon them, as they passed, the necessity of getting into one of the many pens, and the desirability of the particular one he represented. As a consequence, nearly all the sheep which entered the fold were penned, for they trusted the under-shepherds and followed the majority; and only a few passed on to enjoy all the liberty of the Fold. The under-shepherds sought continually to impress upon their sheep that the *free sheep* were heretics and *en route* to destruction.

We watched to see the end of this matter, for we learned that the Chief Shepherd was expected by some, and we knew that His coming would soon demonstrate whether He approved this dividing and imprisoning of *His* flock. Nearly all the under-shepherds claimed that He would not come for a long time.

Presently we heard great rejoicing among the free sheep. We looked, and found that the Chief Shepherd had come quietly, unobservedly ("as a thief"), and was now recognized by some of the sheep; and hence the rejoicing. Some of those imprisoned heard the Shepherd's voice; they looked and listened, yet could scarcely believe. It was indeed the voice of the Shepherd as He tended and ordered His flock. His true sheep seemed to hear His voice condemning the penning process, and saying to His sheep, "Come out!"

Some leaped the fences and thus gained liberty and food from the Shepherd's hand, while others were so weak and faint for lack of nourishment that they trembled with anticipation, but did not come out through fear of the under-shepherds. We noticed, outside the fences, that some of the free sheep brought *food* to the bars, thus nourishing the weak ones until they were strong enough to leap the fence. The under-shepherds, meanwhile, were alert with redoubled vigilance, and by varying policies sought to keep control of *their* (?) flocks. Some denounced and scoffed at those without, and threatened the sheep within; others redoubled the customary *exercises*—the "forms of godliness."

We waited to see the outcome, and saw the unfaithful under-shepherds bound and beaten with stripes, the prison-pens all destroyed, and the Fold used as designed—the flock one, its name one, and its Head—the true Shepherd who gave His life for the sheep.

"Come Out of Her, My People."

In Revelation 18:4-8, we have most emphatic instructions from our Lord, respecting our proper course at the *present time*. This advice was not always applicable; not until Mystic Babylon's fall under Divine condemnation, which prophecy shows was in A. D. 1878. As shown in the Scriptures, Babylon, the mother of abominations, had long misrepresented the Truth and the true Church, which to a large extent was in her and in her daughter systems (see SCRIPTURE STUDIES, VOL. II., pages 271-282, VOL. III., pages 135-197); but her sentence of rejection was reserved until the time of "harvest."

The expression, "Come out of her, *My people*," indicates clearly that some of God's true saints have been in Babylon, and that, up to the time of her fall, God did not object to their being in the nominal church systems, and did not call on them to come out. Indeed, the Lord Himself sometimes spoke to and through Babylon up to the time when, having knocked at the door, He declared His presence; and, being unheeded by the self-conscious, but really blind and miserable Laodicea, He *spewed her out of His mouth* (to be no longer His mouthpiece) forever.—Rev. 3:14-22.

But now the judgment of the great Millennial Day has begun, and its beginning is with the Church—to separate the true from the false or nominal.

To accomplish this separation, the Truth—"the Sword of the Spirit"—"sharper than any two-edged sword"—is unsheathed. The conflict now in progress between truth and error, light and darkness, is for the very purpose of testing, sifting and separating the "children of light," who love the Truth, from the children of darkness, who love the error. As heretofore shown, the Second Advent of our Lord is in this respect like His First Advent and His words, "Think not that I am come to send peace on earth; I came not to send peace, but a sword" (Matthew 10:34), are applicable now—until His Church has been gathered and glorified, and His Kingdom set up in glorious authority.

The expression, "that ye be not partakers of her sins, and receive not of her plagues," implies that, in this time in which they are called out, God's people will be brought to a clear knowledge of the Truth; they will see clearly what constitute Babylon's *sins*—errors of doctrine and of life. And, when so enlightened, those who are *God's people*, having His Spirit, His love for right and truth, will hate the error and darkness in which for so long they have been. Such will be ready and anxious to know their duty toward the nominal church. The effect of the light of Truth upon their hearts will be such that they will instinctively feel and ask themselves, "What communion hath Light with darkness?" and they will look to the Lord to indicate to them His wisdom and will. To such the Lord answers, through His Word, "Come out of her, My people."

The expression, "that ye be not partakers of her sins," is also in the nature of a reminder, as well as a threat. It is a reminder that, when in ignorance of the Truth, they had no responsibility for the errors and the wrong course of Babylon, mother and daughters; but that now, since they see those errors—those sins—they are responsible; and that if *now* they stay in these systems they, by intelligently assenting, are as responsible as those who formulated those errors, or more so, and will surely and justly partake of the consequences.

But, for various reasons, some seem anxious to excuse themselves, and to stay in Babylon. Such indicate that they lack the proper spirit of the Truth, or else that they have not yet digested a sufficiency of the "meat in due season" to give them the necessary perception of "her sins," which in the Lord's estimation are "piled up to heaven." Another confusing thing is that some of the daughters of the Roman Mother have put away many of the mother's outward marks and forms, while retaining much of her spirit and doctrines.

For instance, Baptists, Congregationalists, Second Adventists, Disciples, and a few other denominations, claim to be without bondage; claim that the Bible is their creed and that each group or congregation has charge of its own affairs, and that the meetings in which these independent congregations of each denomination unite are merely *voluntary associations*, in which denominational supervision or bondage finds no recognition. Then, especially with the "Disciples," the confession demanded is very simple. But they mostly mention the doctrines of the "trinity," or eternal torment, or both. And where these are not specified, they are understood, and if attention be called to these subjects, or to the manner of our Lord's Second Coming, or to "the Times of Restitution," there is always a strong current of opposition, and, whether written or unwritten, a creed will be found which admits no Biblical examination or criticism; and, unless you assent, you must either keep quiet or get out.

The word "creed" comes from *credo*, and means *I believe*. It is entirely proper that every Christian have for himself a creed, a belief. And, if a number of Christians come to a unity of faith upon the lines of the Word of God, their assembling together for fellowship and communion is both proper and helpful, as the Bible declares. The general difficulty is that, when groups of Christians meet as brethren, they either make a written or an understood creed which goes beyond the Word of God and includes human tradition; or else they ignore all faith and make morality—good works—the only basis of fellowship. But, as the name indicates, Christians are *believers* in Christ, and not merely moralists. While, therefore, a creed is necessary, and he who has none has no belief, and would therefore be an unbeliever, and while in Christian fellowship harmony of faith is necessary to communion, all should see that the fellowship and faith of the early Church, under Divine direction, were built upon the *first principles* of the doctrine of Christ; and nothing more or less should be the basis of Christian fellowship here and now.

We will suggest a safe way to judge whether your present associations in the name of Christ are part of Babylon or not, and whether, therefore, you are one of those called to "Come out." It is this: If there is no meeting of the congregation at which believers can call up a passage of Scripture for discussion, in which discussion you, with others, can present your views of God's Word, there is something wrong. You cannot long have fellowship there. Your light is under a bushel, and will go out, unless you give it more liberty. You must come out of such condition or your light will become darkness.

But if there be meetings at which you have an equal opportunity with others of calling up any portion of Scripture and expressing your view of its meaning on a par with others, you may conclude that you have found at least some evidence of Christian liberty; for no Christian has the right to refuse to give, when asked, *a reason* for the hope that is in him. And since the *credo*, or belief, of each Christian professes to be built upon God's Word, it follows that each should be not only willing but ready at all times to change his belief for one more Scriptural, if such can be pointed out to him.

Having found those who follow Berean methods, rejoice—but with fear, until you have tested them further. Do not abuse their hospitality by attempting to monopolize the time; be content and thankful to get your proportion of it. And, when your choice of a subject comes up, see (1) that it is wisely chosen, one that will strengthen, and not strangle, your hearers. (2) Pray that, as a minister (servant) of the Truth, you may be "a workman that needeth not to be ashamed." (3) Let nothing be done through strife, contention or vainglorious effort to display yourself or your knowledge of the Word; but (4) "speak the truth in *love*," while you speak it none the less clearly and forcefully.

So long as you have such opportunities to hear others and to express yourself, you may conclude that you are in a safe place. As you progress, in hearing from others, and in expressing yourself to others freely and candidly, either you or they will be likely to come into harmony with the Spirit of the Truth. If your views be Scriptural and theirs not, they will doubtless come to hate you and the Truth, and soon you will find no fellowship with them.

But in a majority of cases no such proving of spirits will be necessary. Generally you will find that congregations have formulated a creed to which each member is obliged to subscribe—if not in writing or by voice, at least by silent assent. In such a case, read such creed or confession, and see whether or not it fairly, frankly and truthfully represents your faith. If it does not, you should lose no time in repudiating it, however conscientiously ignorant of it you may have been for years past. Now

ADAM AND EVE AND 20,000,000,000 OF THEIR CHILDREN, ACCORDING TO THE CREEDS.
ACCORDING TO THE BIBLE THEY SLEEP IN DEATH—AWAITING RESURRECTION.

you *know*, and *now* if you remain, intelligently, you belie yourself, and thus prove yourself not a lover of the Truth and a pleaser of God, but a lover of error and a pleaser of men.

It does not matter at all that you may have told the minister and some or all of the elders of the church of your disagreement and disbelief. They have no authority with God or men to absolve you from your public confession. If, for instance, you are a Presbyterian, it is not the minister, nor the Session, nor the local congregation merely that you have joined, but, as well, the entire body of Presbyterians, everywhere. And so long as you are professedly a member, you are obligated in your belief and conduct to them all. And before the whole world you stand numbered as *one* of them, and as a partner in all that is professed by them all in common. If you do not believe as they do, it is your duty to them all, and to the world, to withdraw, and thus set yourself and others right before all. If by the Lord's mercy you are one of the few who have passed from darkness into His marvelous light, you will now feel ashamed of the doctrines you once delighted to confess, and will delight to reduce by one the number of errorists, and to add one to the number of the despised "little flock"—"disowned, indeed, of men, but owned and loved" and cherished of God.

As you did not join the minister or Session merely, but the congregation and the entire denomination, your dissolution of your membership should, if possible, be as public as was your joining. In reply to many inquiries, we have prepared a letter of withdrawal which such as desire are at liberty to use. If possible, it should be *read* aloud at some general congregational meeting, at which general speaking, remarks, etc., are in order—such as a prayer-meeting. After being read, it should be handed to the leader of the meeting as the representative of the congregation and officers. If by reason of sickness or from any other cause this course be not possible, we advise that a copy of the letter be sent to each member of the congregation, that there be no room for misunderstanding or misrepresentation. We will gladly supply copies of this letter, typewritten, together with envelopes, and literature to accompany same—*free*, upon being advised of number necessary. Order sample.

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FACTS FOIL THE ASSASSINATION OF PASTOR RUSSELL'S CHARACTER

A post card request brings free to any one who doubts Pastor Russell's purity of life and sincerity of purpose, a clear cut statement of the facts at issue. Address WATCH TOWER, Brooklyn, N. Y.

Those who read carefully and get the benefit of the pure spiritual atmosphere into which Pastor Russell leads them, need not be told that the many vile printed and pulpit attacks are wholly false and merely the desperate efforts of opponents whose nefarious schemes to keep the people in ignorance of the truth on all subjects Pastor Russell is so fearlessly and thoroughly exposing.

It is for this reason that the millions of newspaper readers continue to enjoy Pastor Russell's pen products and are not being influenced by any of the so-called news reports with scare-headlines, some of which, if even partially true, would have sent Pastor Russell to prison long ago; but the fact is that not a soul on earth has the slightest cause for grievance against Pastor Russell, except that he is telling the common people truths the clergy wish them not to know.

PASTOR RUSSELL'S CANDID VIEW OF "BILLY" SUNDAY

SAYS "BILLY" IS UNIQUE—HIS VIRTUES AND FAULTS

God and Man Dishonored by False Doctrines Which Preachers Do Not Believe—Fake Preaching Abominable to God—Instilling Superstitious Fears a Crime—If the Bible Does Teach That Eternal Torture Is the Fate of All Except the Saints, It Should Be Preached, Yea, Thundered, Weekly, Daily, Hourly—If It Does Not So Teach, the Fact Should Be Made Known and the Foul Stain Dishonoring to God's Holy Name Removed.

Asked recently to express his candid opinion of the "baseball evangelist," Pastor Russell made some kindly but pungent remarks on "Billy" Sunday, "the most noted preacher of our day."

The Pastor would not depart from his custom and the Bible rule, "Speak evil of no man." His remarks merely appertained to "Billy's" preaching of the Gospel.

"Billy" Sunday catches the public eye and ear by the novelty of his methods. Some go to hear him lambaste the preachers on the platform behind him, and to watch their faces and see them smile as though it were a good joke when he tells them that their preaching has made the churches cold storage places with little storage, or when he likens them to the Scribes, Pharisees, hypocrites, of old, or when he tells them that they are leading their congregations straight down to Hell. These things told in the newspapers seem so astounding that people must see and hear for themselves.

"Billy's" Chair-Smashing Proclivities.

Others go to hear "Billy" because it is the "fad." Business men and electric and steam railway managers realize that thousands will come to town as they would to a circus. They bring pressure to bear upon the poor preachers; for "Billy" wisely insists that he will not come and save the citizens from Hell if there is any competition in the business—insists that all the churches close down. Under the pressure the preachers cannot help themselves and try to make the best of it, hoping that people will not take "Billy" seriously as respects their hypocrisy, etc., and assured that he will divide the spoils evenly amongst all the churches—not the financial spoils, but the souls for "cold storage" or to be let down to Hell.

(*Continued on 2d page, 1st column.*)

WHAT IS A CHRISTIAN? WHAT ARE HIS STANDARDS?

OUR CIVILIZATION UNCHRISTIAN—"CHRISTENDOM" NOT CHRISTLIKE.

"Putting on Christ"—"The Very Elect"—Their Citizenship in Heaven—"Christian World" a Misnomer—Civilization is Not Christianity—"Kingdoms of This World"—Basis of Membership in the Church of Christ.

PASTOR RUSSELL

Pastor Russell's recent discourse on "What is a Christian?" widely published, has created a sensation amongst ministers and churchgoers the world over, as indicated by public comment and private letters which have come to our attention.

His text was "Almost thou persuadest me to be a Christian." (Acts 26:28.) A synopsis of this remarkable sermon we here publish:

A Christian is a person who intelligently believes that he is by nature a sinner, that by Divine grace Jesus Christ the Righteous died for his sins, and that through faith in the atoning blood and obedience to the Redeemer's teachings he has become "a New Creature in Christ Jesus." For such, "Old things have passed away, and all things have become new." Such New Creatures are separate and distinct from all other members of the race. Instead of earthly aims, ambitions and hopes, theirs are Heavenly.

Getting Into Christ's Body.

It is not sufficient that these should make the proper start of faith in Christ and full consecration to do God's will and not their own wills. It is incumbent upon them, after having made such a start and after having been begotten of the Holy Spirit, that they shall grow in grace, knowledge and love. (2 Peter 3:18.) This is styled "putting on Christ"; that is to say, adding the graces of character which God will accept and reward with association with the Lord Jesus Christ in His Kingdom. For these God has made provision of spiritual food in the Bible—"meat in due season for the Household of Faith." (Matthew 24:45.) These are represented as at first "babes in Christ," requiring "the milk of the Word," but if faithful gradually attaining full stature—"strong in the Lord and the power of His might."

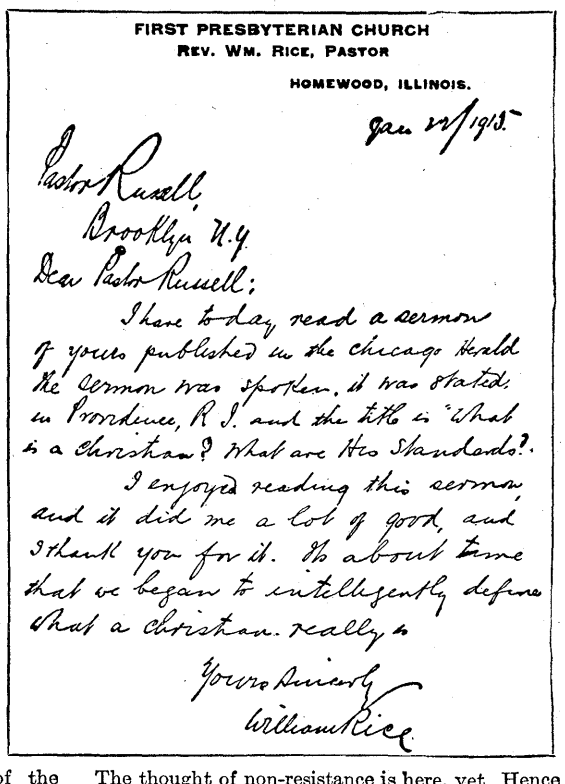
Such spirit-begotten Christians must needs "fight a good fight"—not with others, but with themselves—overcoming the weaknesses and besetments of their own fallen flesh, the allurements of their environment and the wiles of the Adversary. Such as are faithful in these respects are Scripturally styled "overcomers," "the very Elect." The promise to them is that they shall have part in the Chief, or best, Resurrection, and thereafter be no longer humans, but spirit beings of the highest order—"partakers of the Divine nature." These in death are "sown in weakness," "in dishonor," human beings, but are raised from the dead "in glory," "in power," spirit beings.—1 Corinthians 15:43.

Jesus' promise to these overcomers reads, "To him that overcometh will I grant to sit with Me in My Throne, even as I overcame and am set down with My Father in His Throne"—"I will give him power over the nations," etc. Again He says, "Blessed and holy are all those who have part in the Chief Resurrection: on such the Second Death hath no power, but they shall be priests unto God and unto Christ, and shall reign with Him a thousand years."—Rev. 3:21; 2:26; 20:6.

All Jesus' teachings are applicable to this special class; namely, those who become His disciples, His followers, His pupils. He did not assume to be a Teacher of the world, but merely of those who leave the world, sacrificing all to become His disciples. To these He said, "Ye are not of the world, even as I am not of the world." Again, "If the world hate you, ye know that it hated Me before it hated you." The great Teacher did not include the nominal church as His disciples, but rather counted them in with the world. In evidence of this, we note the fact that the world which persecuted Him was the Jewish nation, professedly God's consecrated people; and that those who have persecuted the followers of Jesus have likewise been nominally people of God, but really of the world.

Duties, Rights and Privileges of Christians.

These are the Christians addressed by the Master, saying, "I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man shall sue thee at law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain."—Matthew 5:39-42.



FIRST PRESBYTERIAN CHURCH
REV. WM. RICE, PASTOR
HOMEWOOD, ILLINOIS.

Jan 27/1913

Pastor Russell
Brooklyn N.Y.
Dear Pastor Russell:

I have today read a sermon of yours published in the Chicago Herald the sermon was spoken it was stated in Providence, R.I. and the title is "What is a Christian? What are His Standards?"

I enjoyed reading this sermon, and it did me a lot of good, and I thank you for it. Its about time that we began to intelligently define what a christian really is

Yours Sincerely
William Rice

The thought of non-resistance is here, yet not to the extreme degree supposed by some. The turning of the other cheek, as illustrated by Jesus' own conduct, was a figurative expression, signifying the willingness to have both cheeks smitten rather than to do injury to another. Christians are to be law-abiding, whether they consider the laws just or unjust. If, therefore, the law deprive them of a coat, they are to yield it up. If it go still further and deprive them of their cloak, they are still to be non-resistant to the law, but submit to it with good grace, knowing that hereunto they were called.

Be it noted that neither the coat nor the cloak was to be given up upon demand merely, but only after the law, justly or unjustly, had so decreed. Similarly with respect to the compulsory walking of a mile; the Christian is not to submit himself to every whim of everybody; but, seeking to do the will of God, he is to go about his own business, unless the opposition to him amount to a *compelling*. And this compelling, under ordinary circumstances, would mean a legal compelling; for the protection of the laws of the land in which he lives may be sought to protect his rights and liberties, as St. Paul appealed to governors and kings.

Christians Live for the Future.

Christians are to love their enemies in the same sense that God loves the world—sympathetically. They are not to love their enemies in the sense of affectionate love and tenderness, such as they bestow upon their families, friends and lovable persons. Their love for their enemies, as defined by Jesus, should be such as would lead them to feed their bitterest enemy if he were hungry, to clothe him if he were naked. They should not pray against their enemies, but for their enemies in the sense of wishing, desiring for them enlightenment and true wisdom, which would turn them from being enemies and evil-doers, to make of them followers of Jesus or, at least, well-doers.

Christians are not to lay up for themselves treasures on earth; for they have renounced the earth and all hopes of a future life upon earth. Their walk in the footsteps of Jesus signifies that as He cast aside earthly ambitions, hopes and aims, so would they, taking instead the Heavenly ambitions, hopes and aims. In other words, they live for the future. This will not hinder them from the ordinary pursuits of life to the extent that may be necessary in "providing things honest in the sight of all men"—in providing for their families, etc. But, with these Christians, any overplus above life's necessities represents so much opportunity for serving the Lord and His Cause; and in so doing these are laying up treasure in Heaven—a future reward.

This does not signify that they must live "from hand to mouth" nor that, if they have possessions, they must riotously distribute these to others. On the contrary, they are to seek in all things to have the mind of the Lord—to do God's will. God's mind is a sound mind; and these Christians, in seeking to do God's will, are said to have "the spirit of a sound mind." This dictates that they should live wisely and economically.

Christian Stewardship and Citizenship.

To these Christians, everything that comes to them or that they possess by nature is considered a thing of God, because in becoming followers of Christ they made a full consecration of their wills—their all—to God. Hence from that moment forward these Christians are stewards of God's mercies—stewards of their time, their talents, their influence, their property, their all. According to the way they use their stewardship, investing their talents to the Master's praise, will be His commendation of them, as represented in the parable. Whether many talents are possessed or few, the commendation is to those who have done well, have been good and faithful in the use of their talents, not for self-aggrandizement or show, or worldly accumulations of treasure, but faithful in the service of God, showing forth God's praises in the assisting of others and themselves to the knowing and doing of the Divine will.

Christians are to "lend, hoping for nothing

(*Continued on 2d page, 2d column.*)

THE BIBLE STUDENTS MONTHLY

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Ministers of the I. B. S. A. render their services at funerals free of charge. They also invite correspondence from those desiring Christian counsel.

(*Continued from 1st page, 1st column.*)

PASTOR RUSSELL'S VIEW OF "BILLY" SUNDAY

Others attend to see "Billy's" acrobatic feats, jumping onto a table or smashing a chair; others because they have been invited to be of the large choir; others to say that they have heard "Billy" Sunday. The worldly adage is, "Nothing succeeds like success;" and every time "Billy" succeeds he has more success.

Amongst Billy's virtues we should not forget the fearless way in which he attacks the social customs and sins which assail the family and the community, the fearless way in which he tells the preachers what he really thinks of them and what the masses of the public think of them, and the above-board manner in which he bargains the result of his efforts for cold cash—the meeting of the expenses and the giving to himself of certain collections for himself and his troupe. If the Gospel must be sold, it is better to have it done in the open rather than in the name of the heathen, the collectors getting the most.

To the extent that "Billy" Sunday seeks to defend the Bible against the Higher Critics, to the extent that he really shows up the coldness, formalism, hypocrisy, of the Church of Laodicea (Revelation 3:14-17), to the extent that he encourages righteousness of life and discourages drunkenness and lewdness, we can surely wish him Godspeed, and trust that some good is accomplished by him, in awakening the people to do some thinking for themselves along religious lines.

Some of "Billy" Sunday's Faults.

The Pastor said that if the reports that "Billy" prayed to God most irreverently, and addressed the Redeemer as "Old Pal," were true, then "Billy's" influence on the public would lead on in the direction in which the world is now rapidly moving anyway—toward irreverence. He hoped that "Billy" would become more reverent, and believes that this result would follow a better knowledge of God. He could scarcely reconcile with honesty Billy's attempt to tie up all the souls he saved, in the churches which he declared were cold storage plants leading down to Hell. He wished that "Billy" would reconcile these opposites.

He was pleased to note that "Billy" Sunday's last sermon in each place was usually on the Second Coming of Christ; and that "Billy" apparently recognizes the present and last stage of the Church, typified in Laodicea. This caused him all the more to wonder why "Billy" would help people into the Laodicean Church which the Bible styles Babylon, and declares that God spues out of His mouth. (Revelation 3:16.) Next Sunday the Pastor will discuss the Second Coming of Christ, viewing that great event and Messiah's Kingdom from a somewhat different angle from Billy's.

The Pastor declared that it makes his blood boil with righteous indignation to find Billy's preaching a practical indorsement of the God-dishonoring theory that the great mass of humanity are to suffer eternal torment because they were born in sin, misshapen in iniquity (Psalm 51:5), and then failed to live saintly lives. True, "Billy" does not explain Hell. Like most preachers he probably hides his true thought on this subject, while allowing the common people to think that he believes in a Hell of eternal tortures. The Pastor could not believe that Mr. Sunday or any other intelligent man of our day really believes this invention of the Dark Ages, which antagonizes the Bible as well as common sense.

Mr. Sunday and all other preachers who realize the fallacy of this great "doctrine of devils" (1 Timothy 4:1) owe it to the people, who trust them and who make up their collections, to tell them the truth. More than this they owe it to God that this foul stain upon the Divine character be denounced. They owe it to themselves as men to stand for and speak out the truth and to assist in opening the eyes of the poor, deluded world.

The Pastor hopes that Mr. Sunday will yet realize that no one can long maintain a moral standard higher than that which he attributes to his God. The injustice and persecution of centuries is largely attributable to the false doctrines which represent the Creator as a demon who unjustly and unlovingly created our race with the knowledge and intention that nine hundred and ninety-nine out of every thousand would endure an eternity of torture.

FREE LITERATURE!

Send postal-card request to the editor for free copies of this paper. Some of the interesting subjects you may have for asking are:

Spiritism is Demonism!
Where are the Dead?
The Rich Man in Hell.
Thieves in Paradise.
Distress of Nations Preceding Armageddon.
Why Financiers Tremble.
The Battle of Armageddon.
Clergy Ordination Proved Fraudulent.
Church of the Living God.

(*Continued from 1st page 4th column.*)

WHAT IS A CHRISTIAN? WHAT ARE HIS STANDARDS?

in return," and not, as the world, merely to be willing to do good and to lend to those who would do as much or more in return. Christians are thus to illustrate the fact that they are children of the Highest, that they have been begotten of God, that they have His Holy Spirit and disposition, and that it is shining out more and more in their words and conduct as they grow in the character-likeness of the Lord Jesus Christ.

Christians are not to go to war. Their fight is not to be with carnal weapons, but with "the Sword of the Spirit, which is the Word of God." They have the most powerful weapon known in the world for their warfare. This does not signify that they may not put bolts and bars upon their doors to prevent robbery. It does not signify that they may not call for police protection; for this is a thing they pay for in taxation and are entitled to according to the laws of the world. They may not claim of their own nation anything that an alien might not claim; but they may claim all that an alien may claim. Indeed, Christians are styled aliens, strangers, foreigners, so far as the present government of the world is concerned. Their citizenship, according to the Bible, is the Heavenly one, which they will fully enter into when they shall have shared the Chief Resurrection.

No Christian Nations.

The Bible knows nothing of Christian nations or of a Christian world. The Bible puts the Christian as separate and distinct from the world and from all nations. Christians are a nation, or people, by themselves, in the same sense that the Jews are a nation, or people, by themselves. "Ye are a Royal Priesthood, a holy nation, a peculiar people"—a people for a purpose. (1 Peter 2:9.) The term Christian nation comes from a serious doctrinal error which crept into the Church about 800 A. D. At that time Pope Leo III. began to recognize as Christian nations all the nations which recognized his Pontificate. The custom has prevailed and is still in vogue amongst Protestants and Catholics; but it is wholly unscriptural.

A Christian conscripted to the army or the navy would be "subject to the powers that be," and obeying the Master's words would go, as in Matthew 5:41: "Whosoever shall compel thee to go." The Christian compelled to enter the army or the navy might properly request service as a non-combatant in the Quartermaster's Department or in the Hospital Department; but if required to kill he is to obey God rather than man, and not kill. He may comply with his orders to the extent of going into the trenches and being shot at, but no further.

Is it urged that such a view of Christianity would wreck our present civilization? We reply that nothing in the Bible implies that our civilization is Christian or that the Lord ever expected it to be Christian. God's time for saving the world from its sin and weakness has not yet come The present is merely the time for calling, finding, testing and delivering the Elect. The Elect, when glorified, will constitute Messiah's Kingdom, and with Him will be empowered fully with spiritual control for the government of the entire world.

Then will come the time for the enlightenment and uplift and blessing of the whole world of mankind—the non-elect. Theirs will not be a blessing of the same kind that the Elect will secure, but a blessing which they will appreciate equally. The world's blessing and salvation will not signify a change of nature from human to spirit, but a Restitution to human perfection.—Acts 3:19-23.

What are today styled "Christian nations" are in the Bible styled "kingdoms of this world"; and their complete disintegration is Scripturally outlined as incidental to the establishment of God's glorious Kingdom under Messiah, for which we pray, "Thy Kingdom come; Thy will be done on earth, even as in Heaven."

Some may wonder how it ever came to pass that all the people of civilized lands are enumerated as Christians—except Jews and professed infidels. Statistics tell us that all the inhabitants of Italy are Christians; that more than ninety-nine per cent. of the population of Great Britain, France, Germany, Belgium, etc., are Christians; and that the total number of Christians thus reckoned is nearly five hundred millions. Surely it is time that intelligent people realize that some great mistake has been made, and that more than ninety-nine per cent. of these "Christians" make no pretense of being followers of Jesus.

The error arose in the now long ago. When Pope Leo III. recognized a king as a Christian king and his kingdom as a Christian kingdom he recognized that king's subjects as Christian. There we have the matter in a nut-shell. The whole thing was a mistake. The king was not a Christian, did not know the meaning of Christianity and was not taught it. His kingdom was not a Christian kingdom, and his people were not Christians.

Meantime, here and there, obscured to the world, there have been true followers of the Lord Jesus Christ in every denomination. They have been out of accord generally with the great leaders of the church systems as well as with the political leaders of the world. It has been true of them as the Apostle wrote: "The world knoweth us not, even as it knew Him not." (1 John 3:1.) The world does not yet know, understand or appreciate that the Church of Christ is not to be found in any one of the professed churches of various names—Roman, English, Lutheran, Presbyterian, Methodist, Baptist, etc. The Church of Christ is composed exclusively of those who have made a covenant with the Lord through faith in the precious blood, who have been accepted of the Lord by the begetting of the Holy Spirit, and who are seeking to walk to the best of their ability in the footsteps of Jesus.—1 Peter 2:21.

Heaven, Hell and Purgatory.

The theory that Christians only are saved from eternal torture has had much to do with the error of counting all civilized people Christians. The creeds save Christians only—Jews, Mohammedans, heathen, all go to Hell to roast eternally. Roman Catholics provide a Second Chance for members of their church, in Purgatory; and many Protestants hold to a Second Chance for the heathen who have never heard of Christ. All the while, however, the Bible declares for only one chance, but that a full one for every member of the human family.

The only chance offered during this Gospel Age is the opportunity of becoming a member of the Church—a true follower of Jesus. Such are to get the Heavenly inheritance, but not until the Resurrection. The remainder of the world will be offered an earthly future; and this offer will begin with the establishment of Messiah's Kingdom of a thousand years.

The Bible nowhere teaches that either saints or sinners pass to a conscious condition at death. The Bible declares that they all "sleep," and that the awakening time will be at the Second Coming of the Redeemer to establish His Kingdom. The First Resurrection will be the Church, and subsequently "every man in his own order." When once the fact is grasped that the Bible Hell is the grave—Sheol, Hades—then all is plain.

The great Divinely arranged Purgatory, to last a thousand years, will be glorious. All the heathen and the ignorant, superstitious millions of Christendom, who were taught to call themselves Christians, but who knew that they were not, will have the opportunity of coming to a knowledge of the true God and of His gracious provision for them.

HOW TO BECOME A TRUE CHRISTIAN

CLERGY OFTEN ANGERED BY THE TRUTH-HUNGRY.

Hungry Souls Ask for the Bread of Life—Indigestible Stones and Fetid Errors Repel Them—Only the Bread from Heaven Truly Satisfies—God's True Message is Delicious.

Repeatedly we meet with people inquiring for the Bread of Life. These seem to know that there is something radically wrong with the preaching of the nominal churches. They tell that they are importuned for money; but that when they ask for soul-food they meet with evasion and subterfuge from many of the great and learned, who appear to have lost sight of the Bible and heart-conversion.

Or, on the other hand, they are met by the Salvation Army, with traditions as indigestible as a stone, to anybody of ordinary intelligence. They are told with all seriousness that God created our race, with knowledge and intention that nearly all of them would spend eternity in torture. They are told that to be saved from that awful fate they should become Salvationists, and storm the slums for Jesus. Their experiences remind one of Jesus' words respecting a father who, asked for bread, would give his son a stone; who, asked for fish, would give him a serpent.

It is our hope that this article may minister comfort to some of these hungry souls We propose to give them no human theories or speculations—nor would we compromise the Truth nor dodge the question. We shall endeavor to make the way to God so plain that a wayfaring man need not err therein. Not by wisdom of our own but by presenting God's arrangement and quoting God's Word.

Where Eternal-Torture Error Leads.

No doubt those who invented the theory of eternal torture thought that they were taking the proper steps to drive the whole human family to God. But, on the contrary, it seems to drive away from God and the Bible the most intelligent people of every land, who have naturally a more reasonable and just conception of the Creator than the one presented in the church creeds. Instinctively they are repelled with the thought that the Creator would pursue a course which would be beneath the most degraded.

Undoubtedly the Bible is true in declaring such fallacies "doctrines of demons." (1 Timothy 4:1.) From this Bible viewpoint we can see that it was a master stroke on the part of Satan and his subordinates to misrepresent the teachings of the Bible so as to repel those who might be "feeling after God."

Truth-Telling Provokes the Clergy.

To tell the truth to the people, even on so simple a subject, means the angering of the clergy: Why, do you ask? Because it proves them to be in the wrong, and proves that they have not been feeding the people with the Bread of Heaven. Instead of building up the House of God, the Church, they have been building meeting-houses—seeking for numbers and popularity rather than to instruct the people in God's Word. Remarkably few church members of any denomination know what they believe. They give evidence that, if Christians at all, they are the merest babes in Christ. None is able to judge another's heart, but all should be able to judge of each other's lives—fruits. "By their fruits ye shall know them," said the Master.—Matthew 7:20.

If the majority of Christians have the fruits of the Holy Spirit, they keep them hidden; and surely many of them manifest the fruits of the Evil Spirit—"anger, malice, hatred, envy, strife, bitterness, slander," etc. —which the Apostles style works of the flesh and of the Devil.—Ephesians 4:31; Galatians 5:19-21; 1 John 3:8.

We would not be misunderstood; we are not complaining that there are not nice people connected with all the churches. On the contrary, we compliment them on their education, their refinement, their wealth, their influence. Moreover, we compliment them on their humanitarian sympathies, as represented in hospitals, asylums and other benevolences. But all these things are shared evenly by people who are not members of churches. A participation in good works is by no means a proof that one is a Christian. A Christian is a person who has come into a very special relationship to God through Christ; and this relationship exists not in respect to education, wealth, color or sex.

With the popularizing of Christianity came such a modification of teachings as invited all decent worldly people into the Church, and made them think that they were consecrated saints of God and heirs of the blessings promised in the Scriptures. By inference, rather than by direct statement, the theory has gone forth that the penalty for sin will be visited only upon those who neglect to say, "God forgive me," a few moments before they die. Notwithstanding the plain statements of the creeds, every funeral discourse lands the dead in Heaven, so far as the auditors can understand. A misinterpretation of the Savior's words to the dying thief is made the basis for this absurdity.

With all kindness toward those who are deceiving themselves and others, it is apparent that the vast majority of church members and of preachers are not Christians at all, according to the Bible standards. This does not mean that the Bible condemns them to eternal torment. Thank God, no! It does mean, however, that these self-deceived ones will have neither part nor lot in the wonderful blessing provided for God's elect Church. It means, further, that God's Church is separate from all human institutions; that only saintly persons, regardless of denominational lines, are members of the true Church, "whose names are written in Heaven."

Surrender Self—Sacrifice to God.

According to the Bible, no human being is fit for Divine fellowship or eternal life. The reason is given that all are sinners. The explanation of the sin is that it was committed by Father Adam when he was perfect, in God's image; and that, cut off from God, the race deteriorated, passing imperfections of mind, morals and body from parent to child. (Psalm 51:5.) Imperfect beings would be quite out of place amongst the perfect; and so long as imperfection continues sin will continue, and with it, necessarily, sorrow, pain and death, sin's consequences.

God declares His sympathy for the sinner, and that He has made provision for man's recovery from his present deplorable state. Not only so, but a time has been set for the recovery; and the Bible tells us how it will be accomplished—by Messiah and His Millennial Kingdom. We pray, "Thy Kingdom come," not with the thought that God will neglect His promise to establish that Kingdom, but by way of giving acknowledgment to the fact that that Kingdom is the hope of the world and of the Church.

The Church's hope in the Kingdom is that of becoming sharers with Christ in the glory, honor and work of that Kingdom—for the blessing and uplifting of humanity out of sin and death. There is no attempt being made at the present time on God's part to convert the world. Few now hear the Gospel Message, and still fewer believe it. They are deluded by the Adversary into thinking that God has been trying to convert the world for six thousand years and has been making a miserable failure of it all along; and that whatever is done we must do for ourselves.

Nevertheless, the Lord declares, "My Word that has gone forth out of My mouth shall not return unto Me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isaiah 55:11.) God's Word was sent forth to invite a very special class of humanity—a class loving righteousness and hating iniquity, weary and heavy-laden with sin, ignorance and superstition, and desirous of coming back into harmony with God.

For nearly nineteen centuries the Message has been going hither and thither, quietly, unostentatiously. The world and the nominal churches would say that it had accomplished nothing—that everything great had been accomplished by them. But we prefer

to stand by the Bible and to recognize that God's consecrated ones have indeed lifted up a light which the world has hated—a light on account of which they have frequently been put to death, or have had "their names cast out as evil," or have been boycotted, socially or otherwise.

If their hopes were merely in the present life, these would be making a miserable failure of their opportunities. But not so; they are waiting for their reward in the future—at the Second Coming of Jesus—by a share in the First Resurrection. And even now their joy, peace and fellowship with God more than offset all their trials, difficulties and ostracism. Besides, "To them it is given to know the mysteries of the Kingdom of God."

Shepherd's Voice, "Come Unto Me."

The trials and difficulties of life pressing many today are giving them a hearing ear for the Great Shepherd's words, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." He does not say, "Go to the Lutheran Church; go to the Presbyterian Church; go to the Methodist Church; go to the Roman Catholic Church"; or "Go to any other Church"; He says, "Come unto Me."

It is the privilege of whoever hears this Message to go immediately to the Lord, direct. True, he cannot go to the Heavenly Father direct; for as we read, "God heareth not sinners." But he can go to Jesus, because Him hath God set forth to be our Savior, our Redeemer. Thus Jesus said, "No man cometh unto the Father but by Me." (John 14:6.) He did not say, "No man can come unto Me except through a preacher, or a priest, or a bishop, or a pope."

But when we desire to come to the Father, and learn that we must come through Jesus, what shall we say to Him? We have only one alternative; namely, to ask Him upon what terms He will introduce us to the Heavenly Father, and thus bring us back from the condition of condemnation into the family of God. When we suggest that Jesus would raise conditions the proposition seems astounding to some. They have somehow gotten the impression that the Heavenly Father and Jesus are in great distress because so few people desire to become members of the Church; and that they would be ready to receive anything and anybody on any terms, simply to have another name added. How absurd, when we come to think of it!

We call to mind the teaching of the Master. He did not say, "So many of you as wish to hit the sawdust trail can go to Heaven!" He did not say, "Seek to excite the people and get them to do something that they would not afterward fully understand and appreciate." He did the reverse: He said, "Sit down first and count the cost," before complying with the terms of discipleship. Do nothing rashly.

Some of us can count more rapidly than others. Many of the poor ones who are weary and heavy-laden through sin are ready to say, "I know the cost of sin in my personal experiences. The cost of being disciples of Jesus cannot be greater than the cost of being rebels against the Divine Law." Such are frequently ready to decide quickly and take their stand firmly on the Lord's side.

How to Become a Christian.

It should not require long to count how much more we shall receive than we give. We give a condemned and dying existence; we give mental, moral and physical imperfections—we have no more except as our Savior, by imputing His merit, makes our sacrifice of value in God's sight. But in exchange we receive riches of grace in the present life—peace, joy, blessing of heart, which the world can neither give nor take away—and in the life to come, "glory, honor, and immortality," joint-heirship with our Savior in the Heavenly Kingdom which shall dominate the world for the thousand years, for its blessing and uplift.

Really, after counting the cost, there is a danger that we would feel so ashamed of the littleness of our offering that we would fear to come to the Lord with it. We gain courage to present our bodies only by a knowledge of the Lord's Word, and a realization of the mercy and favor which has prompted His kind invitation for an exchange of something of little value for great things of inestimable value. The covenant with the Lord is the beginning, and to each covenanter comes "grace to help in time of need." Jesus said, "Without Me ye can do nothing."

But, says one, Surely this is not the only way of coming into God's family! Yea, we answer, it is the only way. "There is none other Name given under Heaven or amongst men whereby we must be saved" from our condition of condemnation, and be brought back into the family of God.

Have you ever heard the limitations and obligations of the Christian so Scripturally defined before? Have not the facts been hidden from you by the clergy? Have they not rather sought to set aside the words of Jesus because they conflict with their theories? Is not this really why so many have been unable to find the satisfying "meat in due season" in the nominal churches? We believe it is; and we urge all—ministers, everybody—to return to the Bible simplicity of a fully consecrated Church of Christ, and then a restitutionary blessing for mankind through Christ's Millennial Kingdom.

The blessing upon the world will be earthly restitution to human nature, instead of a change to the Divine nature, as promised to the Church. All who refuse both the Call of the present time and the opportunity of the future Restitution will die the Second Death, which St. Peter describes as like that of the natural brute beast.—Acts 3:19-23; 2 Peter 2:12.

THE DIVINE CHARACTER WOFULLY SLANDERED

False Theology Drives Many Away from God and the Bible—Predicted Hour of Trial Upon the Whole World Has Come—Balm for the Wounded Soul—"Come Unto Me All Ye Weary and Heavy Laden."

*"That ye may * * * know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Eph. 3:17-19.*

The word Love is as warming and cheering correspondingly as the words Hatred and Selfishness are cold and discouraging. To some who all their lives have been immersed in a world of selfish frigidity the real quality of the word Love is disallowed, disputed, claimed not to exist. Nevertheless, in every human being there is a craving for love, pure and sincere, even though expected never to be found.

For the majority inevitable reverses and failures take the place of anticipated successes. However strong, courageous, or even brutally fierce has been the warrior in the battle for bread, fame and glory, he craves ultimately, in his partial or complete disaster, the love which he has neither shown to others nor ever really expected that others would show to him. Whether he succumbs to financial disaster, to immorality, to narcotic stimulants or to disease, the balm of Gilead for the wounded soul is Love.

Sometimes this love comes from the partner of life—the wife or the husband; sometimes from parents or children, sisters or brothers. Thank God for these sometimes and for the evidence they afford us of some measure of the image of God in humanity! But alas! in a vast majority of cases the failure, the disaster suffered, not only shatters hope, but cools friendship and destroys the semblances of love, which were merely emotional or perfunctory or admiration. At such a time the Message of the Love of God and Christ is a balm indeed, if it comes to the wounded and discouraged one.

It is our thought that particularly at this time such discouragement is being borne in upon large numbers of the human family. With the opening of the year many properly made resolutions to themselves, or to their friends or to the Lord, that they would live more noble lives, that they would be loyal to their Creator, to their companions, to themselves and to all of their interests and obligations. But as the year slips away it brings trials, testings, and to many defeat and discouragement.

"Come, Weary and Heavy-Laden."

Now is the opportune moment to these discouraged ones to hear the voice of Him that speaketh from Heaven, telling them of His love, His sympathy and His willingness to aid all who will accept His assistance. Hearkening obediently to His voice, such may change the hour of defeat to the hour of victory by the Lord's assisting grace; just as, many a time in earthly warfare, victory has been wrested from defeat by the arrival of reinforcements at the opportune moment. The moment of discouragement, of loss of confidence in earthly progress, and of hopeless despair, is the opportune moment for the discouraged one to recognize his need of the Savior, to cry unto Him and forthwith to receive the reinforcements from Him who has declared, "My strength is made perfect in your weakness"; and again, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest."

But it requires faith to believe in a Savior whom we have never seen, with whom we have not been acquainted, and especially One who has been so frequently misrepresented to us as having prepared from before the foundation of the world for our eternal torment. How can we assure ourselves of His Love? How may we know that He is not the cruel One that has been pictured to us? How may we know that He is a loving, generous, kind, faithful Friend—a God who delighteth not in our trouble, who rejoiceth not in iniquity, who rejoiceth not in eternally tormenting His creatures, nor even in destroying them eternally in the Second Death; but, conversely, in doing us good, in exhibiting towards all who will receive it His loving kindness and tender mercy, enabling them more and more, in the language of our text, to appreciate the height, the length, the breadth and the depth of His Love—a God who eventually will have all men saved (recovered) and brought to a knowledge of the Truth, to obedience and character-development, to life everlasting in the Paradise of God?

We see the difficulty of such; and it cries aloud to those of us who have learned the way of the Lord more perfectly, to let our light shine, to let all the world who are not completely blinded by the Adversary see the true character of our God and of the Son of God, to let them see the Scriptural presentation of the love, the mercy and the abundant provision arranged for in the Divine Purpose.

What the world needs is to get over its fright respecting the Lord and the future and to see the Love of God and His gracious provision in Christ. This alone will win the heart in the proper sense of the word. Fear may bring torment, but only the Truth can sanctify and happify—fulfil our Redeemer's prayer, "Sanctify them through Thy Truth; Thy Word is Truth."

The fright that is upon the world came from the Dark Ages and is echoed by all the creeds of orthodoxy, breeding in the hearts of men distrust, hatred of God and of the Bible, which is falsely accredited with being the fountain from which have been drawn these brackish waters of tradition represented by the creeds. It is time that every true Christian should take his stand for the right, the Truth, for the Word of God, for the exposition of the falsehoods which have slandered the Almighty Character, which have benumbed the zeal of the saints, and which have repelled the weary and heavy-laden as they looked for relief and balm in the direction of their Creator.

Is it not time that all ministers of the Gospel announce and manifest their freedom from the creedal misstatements of the Divine character and purpose, which in their hearts they have rejected long ago? It is well that all such should lift up their voice like a trumpet, and give no uncertain sound to the masses of the groaning creation, who are awakening and are hungering and thirsting for the Bread and the Water of Life, which alone can satisfy their longings.

Bible Study the Great Need.

This is the Message which we bear to the troubled and discouraged ones. Until they have time to take up with us a thorough study of the Scriptures and demonstrate the fact to themselves, they must take our word for it that the Justice, Wisdom, Love and Power of God are all enlisted on behalf of Adam and his race—to save us from our sins and from the dead and dying condition in which we find ourselves, mentally, morally and physically. Nor should it be very difficult to exercise this degree of faith. The Scriptures declare, "He that cometh unto God must believe that He is, and that He is a Rewarder of them that diligently seek Him." (Heb. 11:6.) This involves a faith in the Justice of God that, having invited us, He will not spurn us when we respond to His call.

Moreover, it should appeal to every reasonable mind that God should be just and loving towards all. The thought of an angry, vindictive, torture-loving Creator should be rejected instantly by every rational mind as being ungodlike, demoniacal. No doubt this would have been so had it not been that the misconception on the subject, which the Apostle calls the "doctrines of devils," was imposed upon our minds from our very earliest childhood, and often by those whom we loved and whose piety we reverenced, but who were themselves deceived.

It is high time that more reverential, more loving, theological views were seen by all mankind. It is the lack of this true theology that is driving many away from the Lord and His Word into vain philosophies and "science falsely so-called"—Higher Criticism, Christian Science, Evolution, Theosophy, etc., etc.—1 Timothy 6:20.

The world has discovered that the bonds of ignorance and superstition have been holding it for centuries, and that its eyes of understanding have so long been covered that now they blink in the dazzling light of the dawning Millennial Day. At one bound the so-called scientific world has left God's Word and leaped into a refined agnosticism, which professes a faith not possessed. The middle and the lower classes are ever ready to follow their leaders; this means, shortly, what the Bible predicts—"a Time of Trouble such as was not since there was a nation"—a social, religious, financial, political upheaval—anarchy.

Where Judgment Begins.

Thank God for the assurances of His Word that the spasm will be a brief one! "A short work will the Lord make with the earth." Everything has been prepared for the establishment of the Millennial Kingdom upon the ruins of present systems. It is folly to think of holding the people back, of bandaging the eyes of their understanding, and of enslaving them again with ignorance and superstition. Those who are thus endeavoring to meet the situation show clearly that they do not understand it. The tidal wave of liberty of mind can no more be repressed than can the ocean tide be stayed with a broom.

There is just one remedy—the correct understanding of the Bible teachings. Whoever fails to receive the Truth fails of everything with respect to the present life. This statement applies not only to the world in general, but also to the Church of Christ.

The hour of trial predicted to come upon the whole world is now upon us; and the Apostle Peter's declaration is that it must begin with the Church—the House of God (1 Peter 4:17.) The statement of the Prophet is that one thousand will fall to one that will stand—"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." (Psalm 91:7.) St. Paul's exhortation respecting the same time of trial is, "Take unto you the whole armor of God, that ye may be able to withstand in the Evil Day, and having done all, to stand." (Ephesians 6:11-13.) Who shall be able to stand? is the question.

The Measurements of Love Divine.

We are not able to tell the wonderful measurements of God's Love—nor can others tell them. Indeed, as the Apostle suggests, the privilege of appreciating these measurements is granted only to the saints, and to these in proportion to their saintliness. Thus a babe in Christ, though beloved of the Lord and carefully cherished, cannot comprehend these measurements of the Divine character, because he is only an infantile saint.

When first he believed in the Lord he saw something of Divine Love and Mercy, which influenced him, drew him to the exercise of faith and the renouncement of sin. From the standpoint of Justification by Faith, he could see more of the Lord and could appreciate more the measurements of Divine greatness. Then, called and appreciating the call, he bowed his heart before the Lord and made a full surrender to Him in response to the invitation, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Having thus done all in his power and having laid himself at the Lord's feet, he received the begetting of the Holy Spirit, not with outward show or demonstration, but with inward grace and enlightenment of the eyes of his understanding. From this new standpoint of consecration and harmony with the Divine will, he began to see more of the length, more of the breadth, more of the height, more of the depth of God's Love. If he has lived up to his privileges faithfully, he has been growing hourly, daily, monthly, yearly—growing in grace, in knowledge, in ability to see these measurements of the Divine character.

Note that this is the very expression of our text and context: The reception of Christ into our hearts by faith brought, as a rule, mighty strengthening by His Spirit in the inner man—to the new nature. As this Spirit of Christ dwelt, or resided, in our hearts by faith, it tended to root us and to ground us in His character-likeness, which is the same as that of His Father—Love. This experience enables us to comprehend with all saints these measurements of our Creator's character as others cannot appreciate them. Yet, as the Apostle says, even we who now know only in part shall, after experiencing the resurrection change from earthly to Heavenly nature, see our Lord as He is, and shall know as we are known.

"Filled with the Fulness of God."

So in our text, which applies to the present life, the Apostle declares that even the saints cannot know the Love of Christ; for it passes knowledge. He then gives a further intimation of how this keen appreciation of the glorious character of God comes to His consecrated ones—by their being "filled with all the fulness of God." This means, not only the renouncement of sin, not only faith in the Lord as our Redeemer, not only consecration to Him, but also a filling with His Spirit, His disposition. This, as already stated, is a gradual work. "Not by might, nor by power, but by My Spirit, saith the Lord."

The Spirit of the Lord is one of holiness—not only of separateness from sin, but of opposition to it; not only of sympathy with righteousness, but of activity on its behalf; not only of putting away from our hearts every sympathy with the unfruitful works of darkness, but also of the receiving of that spirit which condemns them by daily life and a word fitly spoken; not only by an appreciation of the fruits and graces of God's Spirit—meekness, gentleness, long-suffering, brotherly kindness, love—but so great an appreciation of them as more and more induces us to stamp these gracious characteristics of God upon our own thoughts, words and deeds.

Not only did the great Apostle Paul preach Christ and shun not to declare the whole counsel of God, but he never once referred to eternal torment or to anything akin to it—and his writings constitute more than one-half of the New Testament Scriptures! The severest penalty that he ever declared is that of everlasting destruction, the Second Death, from which there is no hope of deliverance. Undoubtedly he was right in this course. On the contrary, he preached and wrote not only about the length and breadth and height and depth of the love of Christ, but in the context he tells us that he prayed for the Church, that they might be able to attain such and more of the Love of God. Undoubtedly this is the great need of the Church today.

From this attainment comes our blessing and also the world's blessing. The light from the great Sun of Righteousness, which shortly is to flood the world, will be "the light of the knowledge of the glory of God"—of Divine Mercy and Love.

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THE TIME IS AT HAND THE NEW DAY DAWNS

"HE THAT SITTETH UPON THE THRONE SAID, BEHOLD, I MAKE ALL THINGS NEW."

"At the name of Jesus every knee shall bow and every tongue confess, to the glory of God."—Philippians 2:10, 11.

For six great Days of a thousand years each the world of mankind has been experiencing a reign of Sin and Death. Physicians, both physical and moral, have been unable to effect a cure. God alone is able to roll away the curse which He Himself imposed, and to give mankind His blessing instead.

In the past we have been so intent on following our own sectarian schemes and theories that we have neglected the proper study of the Bible. Indeed, not until our day has such a study been possible for the masses. Only now do they have the Word of God in their possession in convenient form in every family, and only now is education so general as to permit all to read, to study, to know the good things of the Divine promises.

The creeds of the Dark Ages did indeed din into our ears the message of the curse. Yea, they distorted it and made it a message of eternal torture; whereas the Scriptures declare that "the wages of sin is death"—not eternal torment. In our darkness we mistranslated and misinterpreted God's Word to our own confusion, swallowing also some interpolations without proper scrutiny. No wonder that we were nauseated by those creeds! No wonder that the intelligent portion of humanity was in danger of being driven into infidelity—away from God and from His Book, which we misunderstood and misrepresented!

Bible students are arousing from their sleep and finding that they have long suffered from nocturnal hallucinations. The true Message of the Word of God is spreading, and with it goes increase of faith, together with joy, peace and godliness.

Foregleams of the New Day.

We have all noted the fact that ours is the most wonderful day of earth's history. Our eyes open wide as we note the contrast between the blessings which surround us and those enjoyed by our fathers. Surely we are all amazed at what we see of progress in invention of labor-saving machinery, of educational arrangements, of improvement in stock breeding, in horticulture, etc. We reflect further that with the progress of invention the necessity of arduous labor and sweat of face for the daily bread will soon be at an end; and the necessary leisure, conveniences and comforts which will permit every man to be a nobleman will soon be available to all.

What do these things mean? Why have they come suddenly upon us in one generation? yea, and give no indication of slacking, but rather of progressing to still greater wonders! What is the explanation of all this?

The Bible alone gives the reply to these queries. It explains to us the meaning of the reign of Sin and Death which we and our forefathers have shared. It tells us that our sorrows, aches, pains, and weaknesses—mental, moral and physical—are all the results of sin—of the sin which Father Adam entailed upon us by the laws of heredity for the six great Days of a thousand years each, already past.

Then to our astonishment the Bible opens the door of the future and bids us look abroad and see the better Day which God promises. It explains that He has been giving us lessons respecting the exceeding sinfulness of sin, but that all the while He has sympathized with and loved His creatures. It tells us that as a beginning of the Divine purpose of rolling away the curse and of giving instead Divine blessings, Jesus came into the world and died for Adam and his race, "the Just for the unjust," to cancel their judicial obligations—the death penalty upon them—and thus to give them an opportunity in God's due time to return to their former estate, to all that Adam lost—to the perfection which was his when he was in the image of God, and to all that was his in his glorious estate—Paradise.

That Day Has Come.

Chronologically we are already in the great Seventh Day, or Thousand-year Sabbath; we are already forty years into that great Day. This fact explains the blessings which are ours and which are coming to us increasingly. This progress will continue throughout the great Thousand-year Sabbath of Messiah's Kingdom. The Bible promises that the Messianic Reign shall bring blessings to every creature—not only to the living, but to the dead; for "all that are in the graves shall hear the voice of the Son of God and shall come forth."—John 5:28, 29, R. V.

All must be given a full opportunity to come into harmony with the Creator and to attain perfection and everlasting life. Only by personal, wilful, intelligent sin can any one's blessings be turned into the second curse of God, the Second Death, from which there will be no redemption.

Incidentally let us note that the coming of those blessings is, in one sense, premature, in that they have come to us before the establishment of the Messianic Kingdom. Consequently instead of being happier because of these favors, the world is more unhappy, more discontented, than ever. The Scriptures show that this discontent will culminate in a short, sharp period of anarchy, from which the world will be rescued by the establishment of Messiah's Kingdom.

The permission of the light and blessings of our day, in advance of Messiah's Rule, the Creator intends shall teach humanity a great lesson respecting their own fallen condition and their need of the very help which God is providing in Christ. None shall have the opportunity of erroneously supposing that God's blessings, coming to unregenerate hearts, will make them thankful and happy. The new heart is necessary to real happiness.

We also incidentally see that if God had sent or permitted the light of our day with its blessings a thousand years sooner then the discontent of humanity would have culminated in anarchy a thousand years sooner—and before the Divinely arranged time for the establishment of Messiah and His Bride, the Church, in glory for the ruling, blessing and uplifting of humanity.

Truth Discerned Aids Faith.

As we gradually come to realize that we are living in the dawning of the time for the long-promised blessing, this Sabbath Day of earth, when the curse shall roll away, it gives us a fresh interest in all the affairs of the present life, as well as in those features of the Divine Plan which are yet future! The knowledge makes life worth living. Millions of people live a treadmill existence, unworthy of themselves and joyless, because they have not come into the family of God and have not been taught to understand the deep things of His gracious purposes.

The first step is an acknowledgment of the Creator and a consecration of life to Him, and then an application of our hearts to know His will, in order that we may do it. One day of such living is worth more than a year of the aimless meandering common to the masses. All who have entered into this blessing should rejoice therein. All who have not done so should seek the Door, Christ, and be glad to walk the narrow way, in His footsteps into grace and peace Divine.

We may indeed rejoice in the lessening of the sweat of face coming to mankind, in the dawning of this New Day. We may indeed rejoice in the greater spread of knowledge to every class. We may indeed rejoice in the more comfortable housing, feeding and clothing of our race. We may indeed praise the Day which is ushering in these blessings and which, through irrigation canals and artesian wells, scientific study and teachers, books and newspapers, is making the wilderness to blossom as the rose and many blades of grass to grow where one alone grew previously, bringing increased fruitfulness. But much is to be desired still—much that we cannot accomplish for ourselves. We need an outside influence, an outside power—the very one which the Word of God declares is about to take control—Messiah's Kingdom.

Our blessings thus far are not drawing the masses nearer to God—not making them more thankful, more holy, more reverential, more loving. On the contrary, we are becoming more strifeful, more self-willed, than any previous generation—less inclined as a world than ever before to worship and reverence the God of all grace—less inclined to believe that there is such a Being at all. At the present rate of growth of irreverence, it would seem as though the time might soon come when no knee would bow and no tongue confess to the glory of God.

"As I Live, Saith the Lord."

But here we look to God to see what provision He has made for present conditions; and as we look our hearts are cheered. We have the Divinely solemn declaration that the full end of the reign of Sin and Death has come. And we find outlined in God's Word proofs that we are now living in the time when that new Reign of Righteousness shall be inaugurated. We have prayed for it with more or less of faith all our lives: "Thy Kingdom come; thy will be done on earth, even as it is done in Heaven."

Permit not faith to let go her hold; the Word of God cannot fail. As He is bringing to us the temporal blessings promised in His Word and appropriate to this time—the New Dispensation—let us trust Him for every other feature of His promised blessing. He who has begun the good work is able to complete it. If He has promised and has sworn to this Promise that all the families of the earth shall be blessed in Abraham's Seed, surely we may rely upon it. If we see at present only the Spiritual Seed of Abraham in full harmony with God through Christ, and they not glorified, let us wait patiently for the Lord, knowing that He will fulfil His promises in due time.

The Church, the Elect, are indeed the Spiritual Seed of Abraham. This class, as the Bride of Christ, must be completed and must be united to their Redeemer by the change of the First Resurrection before they will be qualified to share with Him the great work of blessing the Natural Seed of Abraham.—Galatians 3:8, 16, 29.

The completion and glorification of the Church will mark the time for the establishment of the Messianic Kingdom. Then will begin the pouring out of the Divine blessing and the removal of the curse. Satan will be bound for a thousand years. The knowledge of God will gradually fill the whole earth. The Natural Seed of Abraham will be the first to receive the Restitution blessings—to return to the image and likeness of God in the flesh, and to have returned to them Paradise conditions and Divine favor. The ancient saintly ones of the Jewish race, we are assured, shall be made princes in all the earth for the correction of their brethren, Natural Israel, and for the instruction and assistance of the people of every nation, kindred and tongue—the living and the dead.

Paradise Restored.

Rapidly the knowledge of the glory of God will fill the whole earth. Corrections in righteousness will be meted out to all not doing their very best to come into harmony with the Divine Law. Blessed rewards of increasing perfection of mind and body will gradually come to the willing and obedient in that Day. The wilful evil-doers shall be cut off in the Second Death. Then, as a result, before the thousand years of Messiah's Kingdom shall expire, every knee shall bow, to the glory of God.

Meantime, also, the blessings of Paradise will be coming to the earth as a whole. God will make the place of His feet glorious. (Isaiah 60:13; 66:1.) Jesus will see of the travail of His soul and be satisfied. (Isaiah 53:10, 11.) All those who have suffered for righteousness' sake during the reign of Sin and Death will be more than compensated therefor in the blessings and joys of the New Dispensation. The knowledge of the glory of God shall fill the whole earth. The glorious Divine character will be made manifest, not only to angels, but to men. The infinitude of God's Love, Justice, Wisdom and Power may then be seen by all; whereas today, under the reign of Sin and Death, with minds beclouded by the errors instilled by the Prince of Darkness, the opposite condition—darkness—covers the earth, and gross darkness the heathen.

What a glorious consummation is before us! What lengths and breadths of human possibility in perfection we see with the eye of faith! Man was made in the image and likeness of his Creator, and the earth was provided to be his everlasting home. The curse that has rested upon the earth and its king has brought both to angels and to men valuable lessons, which perhaps could not have been learned under any other process.

The result will be glorious, as described by the Master Himself. There shall be no more sighing, no more curse there, nor sorrow nor pain nor any more dying; for all the things of sin and death will have passed away. He who sits upon the Throne will make all things new.—Revelation 21:4, 5.

The Prophet Isaiah declares that Jehovah will do these things, and that every knee shall bow to Him and every tongue confess. (Isaiah 45:23.) St. Paul applies this Scripture, and declares that it will be fulfilled through Jesus, and incidentally it will be fulfilled by the Church through Jesus. The thought is that in acknowledging Christ and the Church and in bowing to them the world will be bowing to Jehovah; for the Logos, Jesus, the Redeemer, forever will be the Representative of the Father and His Power. Hence all men should honor the Son even as they honor the Father—not honor the Son as the Father, but as the Father's direct Representative—Heir of all things.—John 5:23; Hebrews 1:2.

The Elect Church Already Bows.

The elect Church of the present time already bows the knee to Jesus as the Representative of the Heavenly Father, and already enjoys a great blessing through this special relationship into which she has entered and which is to be completed in her resurrection change. Jesus, as the great King of Glory, and His Bride class, as the great Queen of Glory, will be distinctly separate from the world—sharers of an altogether different salvation. These, begotten of the Holy Spirit, are promised a participation in the Divine nature, which is far above that of the angels, the Apostle assures us.

For the same reason that God is invisible to men, Christ and the Church will be invisible, though all-powerful. The blessings of human Restitution that they will bring mankind will be conveyed through earthly channels, of whom Abraham, Isaac, Jacob and all the Prophets and faithful ones of Israel will be leaders, or princes, as God has declared. These shall not judge by the hearing of the ear or by the sight of the eye, but shall judge righteous judgment.—Isaiah 11:3.

No mistakes will be made; no evil deed shall fail of just recompense; even attempts to commit crimes must cease. Every knee shall bow to the Power then in control, and every tongue confess to the justice of the arrangement. Gradually the new order will appeal to the hearts of mankind, and what at first was obedience by force will become obedience from love and appreciation of righteousness. Eventually all who obey merely because of compulsion will be cut off in the Second Death.

THE NOT-ASHAMED GOSPEL OF CHRIST.

"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." Romans 1:16.

Everybody knows that the word Gospel signifies Good Tidings, as in the angel's Message at the birth of Jesus—"Behold, I bring you Good Tidings of great joy, which shall be unto all people!" Who is responsible for the fact that this Message of Joy to all people has been turned completely around to mean bad tidings of great misery to all people—except to an elect handful? The fact is that no person deliberately plotted this turning of God's Word upside down. It is the work of the Devil, who gradually foisted it upon the Church as well as upon the heathen world, with the view to turning people away from God and the Bible.

St. Peter and St. Paul both predicted the falling away of the Church and the success of the doctrines of demons. "The god of this world (Satan) hath blinded the minds" of all unbelievers. If it were not for these delusions of Satan, the whole world might speedily be brought to know, to admire, to love, the true God. The Apostle continues, telling us why Satan blinds men—"lest the light of the knowledge of the glory of God * * * should shine into their hearts." Wherever the true knowledge of God shines into the human heart it presents the Almighty in such glorious character as to demand the reverence of His creatures. Hence Satan's endeavor to blind men's minds through false doctrines which misrepresent the Almighty's character and Plan.

But while we Scripturally hold that Satan had chief responsibility in the matter it is not for us to say that the clerics of the Dark Ages did not more or less connive at the error, trusting that it would make the people subservient to the clergy, through whom they might hope to escape future tortures. But leaving the past and its responsibilities, we may surely say that great and grave responsibility rests upon the preachers of today for their perpetuation of this great deception—this fraud upon the people, slander upon the Almighty and opposition to the Truth. Of the degree of this wickedness only God is capable of judging correctly; but it is wicked to keep the people in darkness on the subject, and it is slanderous blasphemy against the Divine character.

There is no question that nearly all ministers privately confess that they do not believe these slanders, while publicly they continue to speak words which give the opposite thought. The time when such horrible assassination of the Divine reputation can prosper is surely short. Messiah's glorious Reign will make an end of all such lies; as it is written, "I will lay justice to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies."

The Not-Ashamed Gospel.

All God's work is perfect. (Deuteronomy 32:4.) Man originally was perfect, in the Creator's likeness. Disobedience brought upon man not a penalty of eternal torment, but a death penalty—"Dying, thou shalt die." "The wages of sin is death." For six thousand years the world has been undergoing this sentence. Cut off by sin from fellowship with God, man has degraded himself. Satan has contributed to this reign of Sin and Death by deceiving mankind, fostering errors, misrepresenting God, etc.

God has the situation fully in hand. He purposed to permit both angels and men to see one great illustration of the effect of sin, leading on to disease and death, mental, moral and physical. Meantime the Creator has gracious purposes for man. His experiences with sin and death will not be fruitless. He will have opportunity of learning valuable lessons, profitable for eternity. The first trial as to his worthiness of eternal life or of everlasting death was through one man; and his disobedience settled the matter for the race—the death sentence was the penalty.

As a basis for man's recovery, the Son of God died for man's sin—not to get mankind out of eternal torment nor to keep them from going to eternal torment or to Purgatory, but to save them from extinction, "that whosoever believeth on Him might not perish." (John 3:16.) Their recovery from sin and death is Scripturally styled the resurrection of the dead. Thus the Church of true believers are represented as "risen with Christ" to "walk in newness of life," and are promised an actual resurrection—the First, the Chief Resurrection.

Next comes the world's resurrection. The Truth will be made known to them. Instead of being confused and hampered with superstition, lies, doctrines of devils, the true light of the knowledge of the glory of God will shine upon them. Gradually the willing and obedient of the world will rise—mentally, morally, physically—to perfection; whereas the Church, which is to get the spirit nature, will be perfected by an instantaneous resurrection.

This is the Gospel which St. Paul preached—that the dead sleep in Hades, Sheol, the Bible Hell, the tomb, awaiting the establishment of Messiah's Kingdom which will bring glorious blessings. St. Paul declared that if there be no resurrection of the dead all faith is vain, all preaching is vain, all hope of forgiveness of sins is vain. We might as well eat and drink, and consider that when we die we perish. But, he declares, there is to be such a resurrection; and the fact that Jesus died and rose again is God's guarantee to all believers that all who sleep in Jesus shall be brought from the dead by and through Him and His power.

"There's a wideness in God's mercy
Like the wideness of the sea."

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A post card request brings free to any one who doubts Pastor Russell's purity of life and sincerity of purpose, a clear cut statement of the facts at issue. Address WATCH TOWER, Brooklyn, N. Y.

Those who read carefully and get the benefit of the pure spiritual atmosphere into which Pastor Russell leads them, need not be told that the many vile printed and pulpit attacks are wholly false and merely the desperate efforts of opponents whose nefarious schemes to keep the people in ignorance of the truth on all subjects Pastor Russell is so fearlessly and thoroughly exposing.

It is for this reason that the millions of newspaper readers continue to enjoy Pastor Russell's pen products and are not being influenced by any of the so-called news reports with scare-headlines, some of which, if even partially true, would have sent Pastor Russell to prison long ago; but the fact is that not a soul on earth has the slightest cause for grievance against Pastor Russell, except that he is telling the common people truths the clergy wish them not to know.

PASTOR RUSSELL'S CANDID VIEW OF "BILLY" SUNDAY

SAYS "BILLY" IS UNIQUE—HIS VIRTUES AND FAULTS

God and Man Dishonored by False Doctrines Which Preachers Do Not Believe—Fake Preaching Abomin-

WHAT IS A CHRISTIAN? WHAT ARE HIS STANDARDS?

OUR CIVILIZATION UNCHRISTIAN—"CHRISTENDOM" NOT CHRISTLIKE.

"Putting on Christ"—"The Very Elect"—Their Citizenship in Heaven—"Christian World" a Misnomer—Civilization is Not Christianity—"Kingdoms of This World"—Basis of Membership in the Church of Christ.

PASTOR RUSSELL

Pastor Russell's recent discourse on "What is a Christian?" widely published, has created a sensation amongst ministers and churchgoers the world over, as indicated by public comment and private letters which have come to our attention.

His text was "Almost thou persuadest me to be a Christian." (Acts 26:28.) A synopsis of this remarkable sermon we here publish:

A Christian is a person who intelligently believes that he is by nature a sinner, that by Divine grace Jesus Christ the Righteous died for his sins, and that through faith in the atoning blood and obedience to the Redeemer's teachings he has become "a New Creature in Christ Jesus." For such, "Old things have passed away, and all things have become new." Such New Creatures are separate and distinct from all other members of the race. Instead of disciples, His followers, His pupils. He did not assume to be a Teacher of the world, but merely of those who leave the world, sacrificing all to become His disciples. To these He said, "Ye are not of the world, even as I am not of the world." Again, "If the world hate you, ye know that it hated Me before it hated you." The great Teacher did not include the nominal church as His disciples, but rather counted them in with the world. In evidence of this, we note the fact that the world which persecuted Him was the Jewish nation, professedly God's consecrated people; and that those who have persecuted the followers of Jesus have likewise been nominally people of God, but really of the world.

Duties, Rights and Privileges of Christians.

These are the Christians addressed by the Master, saying, "I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man shall sue thee at law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain."—Matthew 5:39-42.

FIRST PRESBYTERIAN CHURCH

the Christian is not to submit himself to every whim of everybody; but, seeking to do the will of God, he is to go about his own business, unless the opposition to him amount to a *compelling*. And this compelling, under ordinary circumstances, would mean a legal compelling; for the protection of the laws of the land in which he lives may be sought to protect his rights and liberties, as St. Paul appealed to governors and kings.

Christians Live for the Future.

Christians are to love their enemies in the same sense that God loves the world—sympathetically. They are not to love their enemies in the sense of affectionate love and tenderness, such as they bestow upon their families, friends and lovable persons. Their love for their enemies, as defined by Jesus, should be such as would lead them to feed their bitterest enemy if he were hungry, to clothe him if he were naked. They should not pray against their enemies, but for their enemies in the sense of wishing, desiring for them enlightenment and true wisdom, which would turn them from being enemies and evil-doers, to make of them followers of Jesus or, at least, well-doers.

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God and Man Dishonored by False Doctrines Which Preachers Do Not Believe—Fake Preaching Abominable to God—Instilling Superstitious Fears a Crime—If the Bible Does Teach That Eternal Torture Is the Fate of All Except the Saints, It Should Be Preached, Yea, Thundered, Weekly, Daily, Hourly—If It Does Not So Teach, the Fact Should Be Made Known and the Foul Stain Dishonoring to God's Holy Name Removed.

Asked recently to express his candid opinion of the "baseball evangelist," Pastor Russell made some kindly but pungent remarks on "Billy" Sunday, "the most noted preacher of our day."

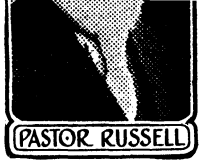
The Pastor would not depart from his custom and the Bible rule, "Speak evil of no man." His remarks merely appertained to "Billy's" preaching of the Gospel.

"Billy" Sunday catches the public eye and ear by the novelty of his methods. Some go to hear him lambaste the preachers on the platform behind him, and to watch their faces and see them smile as though it were a good joke when he tells them that their preaching has made the churches cold storage places with little storage, or when he likens them to the Scribes, Pharisees, hypocrites, of old, or when he tells them that they are leading their congregations straight down to Hell. These things told in the newspapers seem so astounding that people must see and hear for themselves.

"Billy's" Chair-Smashing Proclivities.

Others go to hear "Billy" because it is the "fad." Business men and electric and steam railway managers realize that thousands will come to town as they would to a circus. They bring pressure to bear upon the poor preachers; for "Billy" wisely insists that he will not come and save the citizens from Hell if there is any competition in the business—insists that all the churches close down. Under the pressure the preachers cannot help themselves and try to make the best of it, hoping that people will not take "Billy" seriously as respects their hypocrisy, etc., and assured that he will divide the spoils evenly amongst all the churches—not the financial spoils, but the souls for "cold storage" or to be let down to Hell.

(*Continued on 2d page, 1st column.*)



PASTOR RUSSELL

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Getting Into Christ's Body.

It is not sufficient that these should make the proper start of faith in Christ and full consecration to do God's will and not their own wills. It is incumbent upon them, after having made such a start and after having been begotten of the Holy Spirit, that they shall grow in grace, knowledge and love. (2 Peter 3:18.) This is styled "putting on Christ"; that is to say, adding the graces of character which God will accept and reward with association with the Lord Jesus Christ in His Kingdom. For these God has made provision of spiritual food in the Bible—"meat in due season for the Household of Faith." (Matthew 24:45.) These are represented as at first "babes in Christ," requiring "the milk of the Word," but if faithful gradually attaining full stature—"strong in the Lord and the power of His might."

Such spirit-begotten Christians must needs "fight a good fight"—not with others, but with themselves—overcoming the weaknesses and besetments of their own fallen flesh, the allurements of their environment and the wiles of the Adversary. Such as are faithful in these respects are Scripturally styled "overcomers," "the very Elect." The promise to them is that they shall have part in the Chief, or best, Resurrection, and thereafter be no longer humans, but spirit beings of the highest order—"partakers of the Divine nature." These in death are "sown in weakness," "in dishonor," human beings, but are raised from the dead "in glory," "in power," spirit beings.—1 Corinthians 15:43.

Jesus' promise to these overcomers reads, "To him that overcometh will I grant to sit with Me in My Throne, even as I overcame and am set down with My Father in His Throne"—"I will give him power over the nations," etc. Again He says, "Blessed and holy are all those who have part in the Chief Resurrection: on such the Second Death hath no power, but they shall be priests unto God and unto Christ, and shall reign with Him a thousand years."—Rev. 3:21; 2:26; 20:6.

All Jesus' teachings are applicable to this special class; namely, those who become His the world. In evidence of this, we note the fact that the world which persecuted Him was the Jewish nation, professedly God's consecrated people; and that those who have persecuted the followers of Jesus have likewise been nominally people of God, but really of the world.

Duties, Rights and Privileges of Christians.

These are the Christians addressed by the Master, saying, "I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man shall sue thee at law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain."—Matthew 5:39-42.

FIRST PRESBYTERIAN CHURCH
REV. WM. RICE, PASTOR
HOMEWOOD, ILLINOIS.

Jan 27/1913

Pastor Russell,
Brooklyn N.Y.
Dear Pastor Russell;

I have today read a sermon of yours published in the Chicago Herald the sermon was spoken in Providence, R.I. and the title is "What is a Christian? What are His Standards?"

I enjoyed reading this sermon, and it did me a lot of good, and I thank you for it. It is about time that we began to intelligently define what a christian really is.

Yours Sincerely
William Rice

The thought of non-resistance is here, yet not to the extreme degree supposed by some. The turning of the other cheek, as illustrated by Jesus' own conduct, was a figurative expression, signifying the willingness to have both cheeks smitten rather than to do injury to another. Christians are to be law-abiding, whether they consider the laws just or unjust. If, therefore, the law deprive them of a coat, they are to yield it up. If it go still further and deprive them of their cloak, they are still to be non-resistant to the law, but submit to it with good grace, knowing that hereunto they were called.

Be it noted that neither the coat nor the cloak was to be given up upon demand merely, but only after the law, justly or unjustly, had so decreed. Similarly with respect to the compulsory walking of a mile;

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Christians are not to lay up for themselves treasures on earth; for they have renounced the earth and all hopes of a future life upon earth. Their walk in the footsteps of Jesus signifies that as He cast aside earthly ambitions, hopes and aims, so would they, taking instead the Heavenly ambitions, hopes and aims. In other words, they live for the future. This will not hinder them from the ordinary pursuits of life to the extent that may be necessary in "providing things honest in the sight of all men"—in providing for their families, etc. But, with these Christians, any overplus above life's necessities represents so much opportunity for serving the Lord and His Cause; and in so doing these are laying up treasure in Heaven—a future reward.

This does not signify that they must live "from hand to mouth" nor that, if they have possessions, they must riotously distribute these to others. On the contrary, they are to seek in all things to have the mind of the Lord—to do God's will. God's mind is a sound mind; and these Christians, in seeking to do God's will, are said to have "the spirit of a sound mind." This dictates that they should live wisely and economically.

Christian Stewardship and Citizenship.

To these Christians, everything that comes to them or that they possess by nature is considered a thing of God, because in becoming followers of Christ they made a full consecration of their wills—their all—to God. Hence from that moment forward these Christians are stewards of God's mercies—stewards of their time, their talents, their influence, their property, their all. According to the way they use their stewardship, investing their talents to the Master's praise, will be His commendation of them, as represented in the parable. Whether many talents are possessed or few, the commendation is to those who have done well, have been good and faithful in the use of their talents, not for self-aggrandizement or show, or worldly accumulations of treasure, but faithful in the service of God, showing forth God's praises in the assisting of others and themselves to the knowing and doing of the Divine will.

Christians are to "lend, hoping for nothing

(*Continued on 2d page, 2d column.*)

THE BIBLE STUDENTS MONTHLY

C. W. HEK, Editor.
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An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

Ministers of the I. B. S. A. render their services at funerals free of charge. They also invite correspondence from those desiring Christian counsel.

(*Continued from 1st page, 1st column.*)

PASTOR RUSSELL'S VIEW OF "BILLY" SUNDAY

Others attend to see "Billy's" acrobatic feats, jumping onto a table or smashing a chair; others because they have been invited to be of the large choir; others to say that they have heard "Billy" Sunday. The worldly adage is, "Nothing succeeds like success;" and every time "Billy" succeeds he has more success.

Amongst Billy's virtues we should not forget the fearless way in which he attacks the social customs and sins which assail the family and the community, the fearless way in which he tells the preachers what he really thinks of them and what the masses of the public think of them, and the above-board manner in which he bargains the result of his efforts for cold cash—the meeting of the expenses and the giving to himself of certain collections for himself and his troupe. If the Gospel must be sold, it is better to have it done in the open rather than in the name of the heathen, the collectors getting the most.

To the extent that "Billy" Sunday seeks to defend the Bible against the Higher Critics, to the extent that he really shows up the coldness, formalism, hypocrisy, of the Church of Laodicea (Revelation 3:14-17), to the extent that he encourages righteousness of life and discourages drunkenness and lewdness, we can surely wish him Godspeed, and trust that some good is accomplished by him, in awakening the people to do some thinking for themselves along religious lines.

Some of "Billy" Sunday's Faults.

The Pastor said that if the reports that "Billy" prayed to God most irreverently, and addressed the Redeemer as "Old Pal," were true, then "Billy's" influence on the public would lead on in the direction in which the world is now rapidly moving anyway—toward irreverence. He hoped that "Billy" would become more reverent, and believes that this result would follow a better knowledge of God. He could scarcely reconcile with honesty Billy's attempt to tie up all the souls he saved, in the churches which he declared were cold storage plants leading down to Hell. He wished that "Billy" would reconcile these opposites.

He was pleased to note that "Billy" Sunday's last sermon in each place was usually on the Second Coming of Christ; and that "Billy" apparently recognizes the present and last stage of the Church, typified in Laodicea. This caused him all the more to wonder why "Billy" would help people into

(*Continued from 1st page 4th column.*)

WHAT IS A CHRISTIAN? WHAT ARE HIS STANDARDS?

in return," and not, as the world, merely to be willing to do good and to lend to those who would do as much or more in return. Christians are thus to illustrate the fact that they are children of the Highest, that they have been begotten of God, that they have His Holy Spirit and disposition, and that it is shining out more and more in their words and conduct as they grow in the character-likeness of the Lord Jesus Christ.

Christians are not to go to war. Their fight is not to be with carnal weapons, but with "the Sword of the Spirit, which is the Word of God." They have the most powerful weapon known in the world for their warfare. This does not signify that they may not put bolts and bars upon their doors to prevent robbery. It does not signify that they may not call for police protection; for this is a thing they pay for in taxation and are entitled to according to the laws of the world. They may not claim of their own nation anything that an alien might not claim; but they may claim all that an alien may claim. Indeed, Christians are styled aliens, strangers, foreigners, so far as the present government of the world is concerned. Their citizenship, according to the Bible, is the Heavenly one, which they will fully enter into when they shall have shared the Chief Resurrection.

No Christian Nations.

The Bible knows nothing of Christian nations or of a Christian world. The Bible puts the Christian as separate and distinct from the world and from all nations. Christians are a nation, or people, by themselves, in the same sense that the Jews are a nation, or people, by themselves. "Ye are a Royal Priesthood, a holy nation, a peculiar people"—a people for a purpose. (1 Peter 2:9.) The term Christian nation comes from a serious doctrinal error which crept into the Church about 800 A. D. At that time Pope Leo III. began to recognize as Christian nations all the nations which recognized his Pontificate. The custom has prevailed and is still in vogue amongst Protestants and Catholics; but it is wholly unscriptural.

A Christian conscripted to the army or the navy would be "subject to the powers that be," and obeying the Master's words would go, as in Matthew 5:41: "Whosoever shall compel thee to go." The Christian compelled to enter the army or the navy might properly request service as a non-combatant in the Quartermaster's Department or in the Hospital Department; but if required to kill he is to obey God rather than man, and not kill. He may comply with his orders to the extent of going into the trenches and being shot at, but no further.

Is it urged that such a view of Christianity would wreck our present civilization? We reply that nothing in the Bible implies that our civilization is Christian or that the Lord ever expected it to be Christian. God's time for saving the world from its sin and weakness has not yet come The present is merely the time for calling, finding, testing and delivering the Elect. The Elect, when

tion is Scripturally outlined as incidental to the establishment of God's glorious Kingdom under Messiah, for which we pray, "Thy Kingdom come; Thy will be done on earth, even as in Heaven."

Some may wonder how it ever came to pass that all the people of civilized lands are enumerated as Christians—except Jews and professed infidels. Statistics tell us that all the inhabitants of Italy are Christians; that more than ninety-nine per cent. of the population of Great Britain, France, Germany, Belgium, etc., are Christians; and that the total number of Christians thus reckoned is nearly five hundred millions. Surely it is time that intelligent people realize that some great mistake has been made, and that more than ninety-nine per cent. of these "Christians" make no pretense of being followers of Jesus.

The error arose in the now long ago. When Pope Leo III. recognized a king as a Christian king and his kingdom as a Christian kingdom he recognized that king's subjects as Christian. There we have the matter in a nut-shell. The whole thing was a mistake. The king was not a Christian, did not know the meaning of Christianity and was not taught it. His kingdom was not a Christian kingdom, and his people were not Christians.

Meantime, here and there, obscured to the world, there have been true followers of the Lord Jesus Christ in every denomination. They have been out of accord generally with the great leaders of the church systems as well as with the political leaders of the world. It has been true of them as the Apostle wrote: "The world knoweth us not, even as it knew Him not." (1 John 3:1.) The world does not yet know, understand or appreciate that the Church of Christ is not to be found in any one of the professed churches of various names—Roman, English, Lutheran, Presbyterian, Methodist, Baptist, etc. The Church of Christ is composed exclusively of those who have made a covenant with the Lord through faith in the precious blood, who have been accepted of the Lord by the begetting of the Holy Spirit, and who are seeking to walk to the best of their ability in the footsteps of Jesus.—1 Peter 2:21.

Heaven, Hell and Purgatory.

The theory that Christians only are saved from eternal torture has had much to do with the error of counting all civilized people Christians. The creeds save Christians only—Jews, Mohammedans, heathen, all go to Hell to roast eternally. Roman Catholics provide a Second Chance for members of their church, in Purgatory; and many Protestants hold to a Second Chance for the heathen who have never heard of Christ. All the while, however, the Bible declares for only one chance, but that a full one for every member of the human family.

The only chance offered during this Gospel Age is the opportunity of becoming a member of the Church—a true follower of Jesus. Such are to get the Heavenly inheritance, but not until the Resurrection. The remainder of the world will be offered an earthly future; and this offer will begin with the establishment of Messiah's Kingdom of a thousand years.

The Bible nowhere teaches that either saints or sinners pass to a conscious condi-

Timothy 4:1.) From this Bible viewpoint we can see that it was a master stroke on the part of Satan and his subordinates to misrepresent the teachings of the Bible so as to repel those who might be "feeling after God."

Truth-Telling Provokes the Clergy.

To tell the truth to the people, even on so simple a subject, means the angering of the clergy: Why, do you ask? Because it proves them to be in the wrong, and proves that they have not been feeding the people with the Bread of Heaven. Instead of building up the House of God, the Church, they have been building meeting-houses—seeking for numbers and popularity rather than to instruct the people in God's Word. Remarkably few church members of any denomination know what they believe. They give evidence that, if Christians at all, they are the merest babes in Christ. None is able to judge another's heart, but all should be able to judge of each other's lives—fruits. "By their fruits ye shall know them," said the Master.—Matthew 7:20.

If the majority of Christians have the fruits of the Holy Spirit, they keep them hidden; and surely many of them manifest the fruits of the Evil Spirit—"anger, malice, hatred, envy, strife, bitterness, slander," etc. —which the Apostles style works of the flesh and of the Devil.—Ephesians 4:31; Galatians 5:19-21; 1 John 3:8.

We would not be misunderstood; we are not complaining that there are not nice people connected with all the churches. On the contrary, we compliment them on their education, their refinement, their wealth, their influence. Moreover, we compliment them on their humanitarian sympathies, as represented in hospitals, asylums and other benevolences. But all these things are shared evenly by people who are not members of churches. A participation in good works is by no means a proof that one is a Christian. A Christian is a person who has come into a very special relationship to God through Christ; and this relationship exists not in respect to education, wealth, color or sex.

With the popularizing of Christianity came such a modification of teachings as invited all decent worldly people into the Church, and made them think that they were consecrated saints of God and heirs of the blessings promised in the Scriptures. By inference, rather than by direct statement, the theory has gone forth that the penalty for sin will be visited only upon those who neglect to say, "God forgive me," a few moments before they die. Notwithstanding the plain statements of the creeds, every funeral discourse lands the dead in Heaven, so far as the auditors can understand. A misinterpretation of the Savior's words to the dying thief is made the basis for this absurdity.

With all kindness toward those who are deceiving themselves and others, it is apparent that the vast majority of church members and of preachers are not Christians at all, according to the Bible standards. This does not mean that the Bible condemns them to eternal torment. Thank God, no! It does mean, however, that these self-deceived ones will have neither part nor lot in the wonderful blessing provided for God's elect Church. It means, further, that God's Church is separate from all human institutions; that only saintly persons, regardless of denominational

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He was pleased to note that "Billy" Sunday's last sermon in each place was usually on the Second Coming of Christ; and that "Billy" apparently recognizes the present and last stage of the Church, typified in Laodicea. This caused him all the more to wonder why "Billy" would help people into the Laodicean Church which the Bible styles Babylon, and declares that God spues out of His mouth. (Revelation 3:16.) Next Sunday the Pastor will discuss the Second Coming of Christ, viewing that great event and Messiah's Kingdom from a somewhat different angle from Billy's.

The Pastor declared that it makes his blood boil with righteous indignation to find Billy's preaching a practical indorsement of the God-dishonoring theory that the great mass of humanity are to suffer eternal torment because they were born in sin, misshapen in iniquity (Psalm 51:5), and then failed to live saintly lives. True, "Billy" does not explain Hell. Like most preachers he probably hides his true thought on this subject, while allowing the common people to think that he believes in a Hell of eternal tortures. The Pastor could not believe that Mr. Sunday or any other intelligent man of our day really believes this invention of the Dark Ages, which antagonizes the Bible as well as common sense.

Mr. Sunday and all other preachers who realize the fallacy of this great "doctrine of devils" (1 Timothy 4:1) owe it to the people, who trust them and who make up their collections, to tell them the truth. More than this they owe it to God that this foul stain upon the Divine character be denounced. They owe it to themselves as men to stand for and speak out the truth and to assist in opening the eyes of the poor, deluded world.

The Pastor hopes that Mr. Sunday will yet realize that no one can long maintain a moral standard higher than that which he attributes to his God. The injustice and persecution of centuries is largely attributable to the false doctrines which represent the Creator as a demon who unjustly and unlovingly created our race with the knowledge and intention that nine hundred and ninety-nine out of every thousand would endure an eternity of torture.

FREE LITERATURE!

Send postal-card request to the editor for free copies of this paper. Some of the interesting subjects you may have for asking are:

Spiritism is Demonism!
Where are the Dead?
The Rich Man in Hell.
Thieves in Paradise.
Distress of Nations Preceding Armageddon.
Why Financiers Tremble.
The Battle of Armageddon.
Clergy Ordination Proved Fraudulent.
Church of the Living God.

A Christian conscripted to the army or the navy would be "subject to the powers that be," and obeying the Master's words would go, as in Matthew 5:41: "Whosoever shall compel thee to go." The Christian compelled to enter the army or the navy might properly request service as a non-combatant in the Quartermaster's Department or in the Hospital Department; but if required to kill he is to obey God rather than man, and not kill. He may comply with his orders to the extent of going into the trenches and being shot at, but no further.

Is it urged that such a view of Christianity would wreck our present civilization? We reply that nothing in the Bible implies that our civilization is Christian or that the Lord ever expected it to be Christian. God's time for saving the world from its sin and weakness has not yet come The present is merely the time for calling, finding, testing and delivering the Elect. The Elect, when glorified, will constitute Messiah's Kingdom, and with Him will be empowered fully with spiritual control for the government of the entire world.

Then will come the time for the enlightenment and uplift and blessing of the whole world of mankind—the non-elect. Theirs will not be a blessing of the same kind that the Elect will secure, but a blessing which they will appreciate equally. The world's blessing and salvation will not signify a change of nature from human to spirit, but a Restitution to human perfection.—Acts 3:19-23.

What are today styled "Christian nations" are in the Bible styled "kingdoms of this world"; and their complete disintegration—the error of counting all civilized people Christians. The creeds save Christians only—Jews, Mohammedans, heathen, all go to Hell to roast eternally. Roman Catholics provide a Second Chance for members of their church, in Purgatory; and many Protestants hold to a Second Chance for the heathen who have never heard of Christ. All the while, however, the Bible declares for only one chance, but that a full one for every member of the human family.

The only chance offered during this Gospel Age is the opportunity of becoming a member of the Church—a true follower of Jesus. Such are to get the Heavenly inheritance, but not until the Resurrection. The remainder of the world will be offered an earthly future; and this offer will begin with the establishment of Messiah's Kingdom of a thousand years.

The Bible nowhere teaches that either saints or sinners pass to a conscious condition at death. The Bible declares that they all "sleep," and that the awakening time will be at the Second Coming of the Redeemer to establish His Kingdom. The First Resurrection will be the Church, and subsequently "every man in his own order." When once the fact is grasped that the Bible Hell is the grave—Sheol, Hades—then all is plain.

The great Divinely arranged Purgatory, to last a thousand years, will be glorious. All the heathen and the ignorant, superstitious millions of Christendom, who were taught to call themselves Christians, but who knew that they were not, will have the opportunity of coming to a knowledge of the true God and of His gracious provision for them.

HOW TO BECOME A TRUE CHRISTIAN

CLERGY OFTEN ANGERED BY THE TRUTH-HUNGRY.

Hungry Souls Ask for the Bread of Life—Indigestible Stones and Fetid Errors Repel Them—Only the Bread from Heaven Truly Satisfies—God's True Message is Delicious.

Repeatedly we meet with people inquiring for the Bread of Life. These seem to know that there is something radically wrong with the preaching of the nominal churches. They tell that they are importuned for money; but that when they ask for soul-food they meet with evasion and subterfuge from many of the great and learned, who appear to have lost sight of the Bible and heart-conversion.

Or, on the other hand, they are met by the Salvation Army, with traditions as indigestible as a stone, to anybody of ordinary intelligence. They are told with all seriousness that God created our race, with knowledge and intention that nearly all of them would spend eternity in torture. They are told that to be saved from that awful fate they should become Salvationists, and storm the slums for Jesus. Their experiences remind one of Jesus' words respecting a father who, asked for bread, would give his son a stone; who, asked for fish, would give him a serpent.

It is our hope that this article may minister comfort to some of these hungry souls We propose to give them no human theories or speculations—nor would we compromise the Truth nor dodge the question. We shall endeavor to make the way to God so plain that a wayfaring man need not err therein. Not by wisdom of our own but by presenting God's arrangement and quoting God's Word.

Where Eternal-Torture Error Leads.

No doubt those who invented the theory of eternal torture thought that they were taking the proper steps to drive the whole human family to God. But, on the contrary, it seems to drive away from God and the Bible the most intelligent people of every land, who have naturally a more reasonable and just conception of the Creator than the one presented in the church creeds. Instinctively they are repelled with the thought that the Creator would pursue a course which would be beneath the most degraded.

Undoubtedly the Bible is true in declaring such fallacies "doctrines of demons." (1 visited only upon those who neglect to say, "God forgive me," a few moments before they die. Notwithstanding the plain statements of the creeds, every funeral discourse lands the dead in Heaven, so far as the auditors can understand. A misinterpretation of the Savior's words to the dying thief is made the basis for this absurdity.

With all kindness toward those who are deceiving themselves and others, it is apparent that the vast majority of church members and of preachers are not Christians at all, according to the Bible standards. This does not mean that the Bible condemns them to eternal torment. Thank God, no! It does mean, however, that these self-deceived ones will have neither part nor lot in the wonderful blessing provided for God's elect Church. It means, further, that God's Church is separate from all human institutions; that only saintly persons, regardless of denominational lines, are members of the true Church, "whose names are written in Heaven."

Surrender Self—Sacrifice to God.

According to the Bible, no human being is fit for Divine fellowship or eternal life. The reason is given that all are sinners. The explanation of the sin is that it was committed by Father Adam when he was perfect, in God's image; and that, cut off from God, the race deteriorated, passing imperfections of mind, morals and body from parent to child. (Psalm 51:5.) Imperfect beings would be quite out of place amongst the perfect; and so long as imperfection continues sin will continue, and with it, necessarily, sorrow, pain and death, sin's consequences.

God declares His sympathy for the sinner, and that He has made provision for man's recovery from his present deplorable state. Not only so, but a time has been set for the recovery; and the Bible tells us how it will be accomplished—by Messiah and His Millennial Kingdom. We pray, "Thy Kingdom come," not with the thought that God will neglect His promise to establish that Kingdom, but by way of giving acknowledgment to the fact that that Kingdom is the hope of the world and of the Church.

The Church's hope in the Kingdom is that of becoming sharers with Christ in the glory, honor and work of that Kingdom—for the blessing and uplifting of humanity out of sin and death. There is no attempt being made at the present time on God's part to convert the world. Few now hear the Gospel Message, and still fewer believe it. They are deluded by the Adversary into thinking that God has been trying to convert the world for six thousand years and has been making a miserable failure of it all along; and that whatever is done we must do for ourselves.

Nevertheless, the Lord declares, "My Word that has gone forth out of My mouth shall not return unto Me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isaiah 55:11.) God's Word was sent forth to invite a very special class of humanity—a class loving righteousness and hating iniquity, weary and heavy-laden with sin, ignorance and superstition, and desirous of coming back into harmony with God.

For nearly nineteen centuries the Message has been going hither and thither, quietly, unostentatiously. The world and the nominal churches would say that it had accomplished nothing—that everything great had been accomplished by them. But we prefer

to stand by the Bible and to recognize that God's consecrated ones have indeed lifted up a light which the world has hated—a light on account of which they have frequently been put to death, or have had "their names cast out as evil," or have been boycotted, socially or otherwise.

If their hopes were merely in the present life, these would be making a miserable failure of their opportunities. But not so; they are waiting for their reward in the future—at the Second Coming of Jesus—by a share in the First Resurrection. And even now their joy, peace and fellowship with God more than offset all their trials, difficulties and ostracism. Besides, "To them it is given to know the mysteries of the Kingdom of God."

Shepherd's Voice, "Come Unto Me."

The trials and difficulties of life pressing many today are giving them a hearing ear for the Great Shepherd's words, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." He does not say, "Go to the Lutheran Church; go to the Presbyterian Church; go to the Methodist Church; go to the Roman Catholic Church"; or "Go to any other Church"; He says, "Come unto Me."

It is the privilege of whoever hears this Message to go immediately to the Lord, direct. True, he cannot go to the Heavenly Father direct; for as we read, "God heareth not sinners." But he can go to Jesus, because Him hath God set forth to be our Savior, our Redeemer. Thus Jesus said, "No man cometh unto the Father but by Me." (John 14:6.) He did not say, "No man can come unto Me except through a preacher, or a priest, or a bishop, or a pope."

But when we desire to come to the Father, and learn that we must come through Jesus, what shall we say to Him? We have only one alternative; namely, to ask Him upon what terms He will introduce us to the Heavenly Father, and thus bring us back from the condition of condemnation into the family of God. When we suggest that Jesus would raise conditions the proposition seems astounding to some. They have somehow gotten the impression that the Heavenly Father and Jesus are in great distress because so few people desire to become members of the Church; and that they would be ready to receive anything and anybody on any terms, simply to have another name added. How absurd, when we come to think of it!

We call to mind the teaching of the Master. He did not say, "So many of you as wish to hit the sawdust trail can go to Heaven!" He did not say, "Seek to excite the people and get them to do something that they would not afterward fully understand and appreciate." He did the reverse: He said, "Sit down first and count the cost," before complying with the terms of discipleship. Do nothing rashly.

Some of us can count more rapidly than others. Many of the poor ones who are weary and heavy-laden through sin are ready to say, "I know the cost of sin in my personal experiences. The cost of being disciples of Jesus cannot be greater than the cost of being rebels against the Divine Law." Such are frequently ready to decide quickly and take their stand firmly on the Lord's side.

THE DIVINE CHARACTER WOFULLY SLANDERED

False Theology Drives Many Away from God and the Bible—Predicted Hour of Trial Upon the Whole World Has Come—Balm for the Wounded Soul—"Come Unto Me All Ye Weary and Heavy Laden."

*"That ye may * * * know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Eph. 3:17-19.*

The word Love is as warming and cheering correspondingly as the words Hatred and Selfishness are cold and discouraging. To some who all their lives have been immersed in a world of selfish frigidity the real quality of the word Love is disallowed, disputed, claimed not to exist. Nevertheless, in every human being there is a craving for love, pure and sincere, even though expected never to be found.

For the majority inevitable reverses and failures take the place of anticipated successes. However strong, courageous, or even brutally fierce has been the warrior in the battle for bread, fame and glory, he craves ultimately, in his partial or complete disaster, the love which he has neither shown to others nor ever really expected that others would show to him. Whether he succumbs to financial disaster, to immorality, to narcotic stimulants or to disease, the balm of Gilead for the wounded soul is Love.

Sometimes this love comes from the partner of life—the wife or the husband; sometimes from parents or children, sisters or brothers. Thank God for these sometimes and for the evidence they afford us of some measure of the image of God in humanity! But alas! in a vast majority of cases the failure, the disaster suffered, not only shatters hope, but cools friendship and destroys the semblances of love, which were merely emotional or perfunctory or admiration. At such a time the Message of the Love of God and Christ is a balm indeed, if it comes to the wounded and discouraged one.

It is our thought that particularly at this time such discouragement is being borne in upon large numbers of the human family. With the opening of the year many properly made resolutions to themselves, or to their friends or to the Lord, that they would live more noble lives, that they would be loyal to their Creator, to their companions, to themselves and to all of their interests and obligations. But as the year slips away it brings trials, testings, and to many defeat and discouragement.

"Come, Weary and Heavy-Laden."

Now is the opportune moment to these discouraged ones to hear the voice of Him that speaketh from Heaven, telling them of His love, His sympathy and His willingness to aid all who will accept His assistance. Hearkening obediently to His voice, such may change the hour of defeat to the hour of victory by the Lord's assisting grace; just as, many a time in earthly warfare, victory has

men distrust, hatred of God and of the Bible, which is falsely accredited with being the fountain from which have been drawn these brackish waters of tradition represented by the creeds. It is time that every true Christian should take his stand for the right, the Truth, for the Word of God, for the exposition of the falsehoods which have slandered the Almighty Character, which have benumbed the zeal of the saints, and which have repelled the weary and heavy-laden as they looked for relief and balm in the direction of their Creator.

Is it not time that all ministers of the Gospel announce and manifest their freedom from the creedal misstatements of the Divine character and purpose, which in their hearts they have rejected long ago? It is well that all such should lift up their voice like a trumpet, and give no uncertain sound to the masses of the groaning creation, who are awakening and are hungering and thirsting for the Bread and the Water of Life, which alone can satisfy their longings.

Bible Study the Great Need.

This is the Message which we bear to the troubled and discouraged ones. Until they have time to take up with us a thorough study of the Scriptures and demonstrate the fact to themselves, they must take our word for it that the Justice, Wisdom, Love and Power of God are all enlisted on behalf of Adam and his race—to save us from our sins and from the dead and dying condition in which we find ourselves, mentally, morally and physically. Nor should it be very difficult to exercise this degree of faith. The Scriptures declare, "He that cometh unto God must believe that He is, and that He is a Rewarder of them that diligently seek Him." (Heb. 11:6.) This involves a faith in the Justice of God that, having invited us, He will not spurn us when we respond to His call.

Moreover, it should appeal to every reasonable mind that God should be just and loving towards all. The thought of an angry, vindictive, torture-loving Creator should be rejected instantly by every rational mind as being ungodlike, demoniacal. No doubt this would have been so had it not been that the misconception on the subject, which the Apostle calls the "doctrines of devils," was imposed upon our minds from our very earliest childhood, and often by those whom we loved and whose piety we reverenced, but who were themselves deceived.

It is high time that more reverential, more loving, theological views were seen by all

begin with the Church—the House of God (1 Peter 4:17.) The statement of the Prophet is that one thousand will fall to one that will stand—"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.' (Psalm 91:7.) St. Paul's exhortation respecting the same time of trial is, "Take unto you the whole armor of God, that ye may be able to withstand in the Evil Day, and having done all, to stand." (Ephesians 6:11-13.) Who shall be able to stand? is the question.

The Measurements of Love Divine.

We are not able to tell the wonderful measurements of God's Love—nor can others tell them. Indeed, as the Apostle suggests, the privilege of appreciating these measurements is granted only to the saints, and to these in proportion to their saintliness. Thus a babe in Christ, though beloved of the Lord and carefully cherished, cannot comprehend these measurements of the Divine character, because he is only an infantile saint.

When first he believed in the Lord he saw something of Divine Love and Mercy, which influenced him, drew him to the exercise of faith and the renouncement of sin. From the standpoint of Justification by Faith, he could see more of the Lord and could appreciate more the measurements of Divine greatness. Then, called and appreciating the call, he bowed his heart before the Lord and made a full surrender to Him in response to the invitation, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Having thus done all in his power and having laid himself at the Lord's feet, he received the begetting of the Holy Spirit, not with outward show or demonstration, but with inward grace and enlightenment of the eyes of his understanding. From this new standpoint of consecration and harmony with the Divine will, he began to see more of the length, more of the breadth, more of the height, more of the depth of God's Love. If he has lived up to his privileges faithfully, he has been growing hourly, daily, monthly, yearly—growing in grace, in knowledge, in ability to see these measurements of the Divine character.

Note that this is the very expression of our text and context: The reception of Christ into our hearts by faith brought, as a rule, mighty strengthening by His Spirit in the inner man—to the new nature. As this Spirit of Christ dwelt, or resided, in our hearts by faith, it tended to root us and to ground us in His character-likeness, which is the same as that of His Father—Love. This experience enables us to comprehend with all saints these measurements of our Creator's character as others cannot appreciate them. Yet, as the Apostle says, even we who now know only in part shall, after experiencing the resurrection change from earthly to Heavenly nature, see our Lord as He is, and shall know as we are known.

"Filled with the Fulness of God."

So in our text, which applies to the present life, the Apostle declares that even the saints cannot know the Love of Christ; for it passes knowledge. He then gives a further intimation of how this keen appreciation of the glorious character of God comes to His conse-

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How to Become a Christian.

It should not require long to count how much more we shall receive than we give. We give a condemned and dying existence; we give mental, moral and physical imperfections—we have no more except as our Savior, by imputing His merit, makes our sacrifice of value in God's sight. But in exchange we receive riches of grace in the present life—peace, joy, blessing of heart, which the world can neither give nor take away—and in the life to come, "glory, honor, and immortality," joint-heirship with our Savior in the Heavenly Kingdom which shall dominate the world for the thousand years, for its blessing and uplift.

Really, after counting the cost, there is a danger that we would feel so ashamed of the littleness of our offering that we would fear to come to the Lord with it. We gain courage to present our bodies only by a knowledge of the Lord's Word, and a realization of the mercy and favor which has prompted His kind invitation for an exchange of something of little value for great things of inestimable value. The covenant with the Lord is the beginning, and to each covenanter comes "grace to help in time of need." Jesus said, "Without Me ye can do nothing."

But, says one, Surely this is not the only way of coming into God's family! Yea, we answer, it is the only way. "There is none other Name given under Heaven or amongst men whereby we must be saved" from our condition of condemnation, and be brought back into the family of God.

Have you ever heard the limitations and obligations of the Christian so Scripturally defined before? Have not the facts been hidden from you by the clergy? Have they not rather sought to set aside the words of Jesus because they conflict with their theories? Is not this really why so many have been unable to find the satisfying "meat in due season" in the nominal churches? We believe it is; and we urge all—ministers, everybody—to return to the Bible simplicity of a fully consecrated Church of Christ, and then a restitutionary blessing for mankind through Christ's Millennial Kingdom.

The blessing upon the world will be earthly restitution to human nature, instead of a change to the Divine nature, as promised to the Church. All who refuse both the Call of the present time and the opportunity of the future Restitution will die the Second Death, which St. Peter describes as like that of the natural brute beast.—Acts 3:19-23; 2 Peter 2:12.

time such discouragement is being borne in upon large numbers of the human family. With the opening of the year many properly made resolutions to themselves, or to their friends or to the Lord, that they would live more noble lives, that they would be loyal to their Creator, to their companions, to themselves and to all of their interests and obligations. But as the year slips away it brings trials, testings, and to many defeat and discouragement.

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Now is the opportune moment to these discouraged ones to hear the voice of Him that speaketh from Heaven, telling them of His love, His sympathy and His willingness to aid all who will accept His assistance. Hearkening obediently to His voice, such may change the hour of defeat to the hour of victory by the Lord's assisting grace; just as, many a time in earthly warfare, victory has been wrested from defeat by the arrival of reinforcements at the opportune moment. The moment of discouragement, of loss of confidence in earthly progress, and of hopeless despair, is the opportune moment for the discouraged one to recognize his need of the Savior, to cry unto Him and forthwith to receive the reinforcements from Him who has declared, "My strength is made perfect in your weakness"; and again, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest."

But it requires faith to believe in a Savior whom we have never seen, with whom we have not been acquainted, and especially One who has been so frequently misrepresented to us as having prepared from before the foundation of the world for our eternal torment. How can we assure ourselves of His Love? How may we know that He is not the cruel One that has been pictured to us? How may we know that He is a loving, generous, kind, faithful Friend—a God who delighteth not in our trouble, who rejoiceth not in iniquity, who rejoiceth not in eternally tormenting His creatures, nor even in destroying them eternally in the Second Death; but, conversely, in doing us good, in exhibiting towards all who will receive it His loving kindness and tender mercy, enabling them more and more, in the language of our text, to appreciate the height, the length, the breadth and the depth of His Love—a God who eventually will have all men saved (recovered) and brought to a knowledge of the Truth, to obedience and character-development, to life everlasting in the Paradise of God?

We see the difficulty of such; and it cries aloud to those of us who have learned the way of the Lord more perfectly, to let our light shine, to let all the world who are not completely blinded by the Adversary see the true character of our God and of the Son of God, to let them see the Scriptural presentation of the love, the mercy and the abundant provision arranged for in the Divine Purpose.

What the world needs is to get over its fright respecting the Lord and the future and to see the Love of God and His gracious provision in Christ. This alone will win the heart in the proper sense of the word. Fear may bring torment, but only the Truth can sanctify and happify—fulfil our Redeemer's prayer, "Sanctify them through Thy Truth; Thy Word is Truth."

The fright that is upon the world came from the Dark Ages and is echoed by all the creeds of orthodoxy, breeding in the hearts of

tures declare, "He that cometh unto God must believe that He is, and that He is a Rewarder of them that diligently seek Him." (Heb. 11:6.) This involves a faith in the Justice of God that, having invited us, He will not spurn us when we respond to His call.

Moreover, it should appeal to every reasonable mind that God should be just and loving towards all. The thought of an angry, vindictive, torture-loving Creator should be rejected instantly by every rational mind as being ungodlike, demoniacal. No doubt this would have been so had it not been that the misconception on the subject, which the Apostle calls the "doctrines of devils," was imposed upon our minds from our very earliest childhood, and often by those whom we loved and whose piety we reverenced, but who were themselves deceived.

It is high time that more reverential, more loving, theological views were seen by all mankind. It is the lack of this true theology that is driving many away from the Lord and His Word into vain philosophies and "science falsely so-called"—Higher Criticism, Christian Science, Evolution, Theosophy, etc., etc.—1 Timothy 6:20.

The world has discovered that the bonds of ignorance and superstition have been holding it for centuries, and that its eyes of understanding have so long been covered that now they blink in the dazzling light of the dawning Millennial Day. At one bound the so-called scientific world has left God's Word and leaped into a refined agnosticism, which professes a faith not possessed. The middle and the lower classes are ever ready to follow their leaders; this means, shortly, what the Bible predicts—"a Time of Trouble such as was not since there was a nation"—a social, religious, financial, political upheaval—anarchy.

Where Judgment Begins.

Thank God for the assurances of His Word that the spasm will be a brief one! "A short work will the Lord make with the earth." Everything has been prepared for the establishment of the Millennial Kingdom upon the ruins of present systems. It is folly to think of holding the people back, of bandaging the eyes of their understanding, and of enslaving them again with ignorance and superstition. Those who are thus endeavoring to meet the situation show clearly that they do not understand it. The tidal wave of liberty of mind can no more be repressed than can the ocean tide be stayed with a broom.

There is just one remedy—the correct understanding of the Bible teachings. Whoever fails to receive the Truth fails of everything with respect to the present life. This statement applies not only to the world in general, but also to the Church of Christ.

The hour of trial predicted to come upon the whole world is now upon us; and the Apostle Peter's declaration is that it must

mighty strengthening by His Spirit in the inner man,—to the new nature. As this Spirit of Christ dwelt, or resided, in our hearts by faith, it tended to root us and to ground us in His character-likeness, which is the same as that of His Father—Love. This experience enables us to comprehend with all saints these measurements of our Creator's character as others cannot appreciate them. Yet, as the Apostle says, even we who now know only in part shall, after experiencing the resurrection change from earthly to Heavenly nature, see our Lord as He is, and shall know as we are known.

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So in our text, which applies to the present life, the Apostle declares that even the saints cannot know the Love of Christ; for it passes knowledge. He then gives a further intimation of how this keen appreciation of the glorious character of God comes to His consecrated ones—by their being "filled with all the fulness of God." This means, not only the renouncement of sin, not only faith in the Lord as our Redeemer, not only consecration to Him, but also a filling with His Spirit, His disposition. This, as already stated, is a gradual work. "Not by might, nor by power, but by My Spirit, saith the Lord."

The Spirit of the Lord is one of holiness—not only of separateness from sin, but of opposition to it; not only of sympathy with righteousness, but of activity on its behalf; not only of putting away from our hearts every sympathy with the unfruitful works of darkness, but also of the receiving of that spirit which condemns them by daily life and a word fitly spoken; not only by an appreciation of the fruits and graces of God's Spirit—meekness, gentleness, long-suffering, brotherly kindness, love—but so great an appreciation of them as more and more induces us to stamp these gracious characteristics of God upon our own thoughts, words and deeds.

Not only did the great Apostle Paul preach Christ and shun not to declare the whole counsel of God, but he never once referred to eternal torment or to anything akin to it—and his writings constitute more than one-half of the New Testament Scriptures! The severest penalty that he ever declared is that of everlasting destruction, the Second Death, from which there is no hope of deliverance, Undoubtedly he was right in this course. On the contrary, he preached and wrote not only about the length and breadth and height and depth of the love of Christ, but in the context he tells us that he prayed for the Church, that they might be able to attain such and more of the Love of God. Undoubtedly this is the great need of the Church today.

From this attainment comes our blessing and also the world's blessing. The light from the great Sun of Righteousness, which shortly is to flood the world, will be "the light of the knowledge of the glory of God"—of Divine Mercy and Love.

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THE TIME IS AT HAND THE NEW DAY DAWNS

"HE THAT SITTETH UPON THE THRONE SAID, BEHOLD, I MAKE ALL THINGS NEW."

"At the name of Jesus every knee shall bow and every tongue confess, to the glory of God."—Philippians 2:10, 11.

For six great Days of a thousand years each the world of mankind has been experiencing a reign of Sin and Death. Physicians, both physical and moral, have been unable to effect a cure. God alone is able to roll away the curse which He Himself imposed, and to give mankind His blessing instead.

In the past we have been so intent on following our own sectarian schemes and theories that we have neglected the proper study of the Bible. Indeed, not until our day has such a study been possible for the masses. Only now do they have the Word of God in their possession in convenient form in every family, and only now is education so general as to permit all to read, to study, to know the good things of the Divine promises.

The creeds of the Dark Ages did indeed din into our ears the message of the curse. Yea, they distorted it and made it a message of eternal torture; whereas the Scriptures declare that "the wages of sin is death"—not eternal torment. In our darkness we mistranslated and misinterpreted God's Word to our own confusion, swallowing also some interpolations without proper scrutiny. No wonder that we were nauseated by those creeds! No wonder that the intelligent portion of humanity was in danger of being driven into infidelity—away from God and from His Book, which we misunderstood and misrepresented!

Bible students are arousing from their sleep and finding that they have long suffered from nocturnal hallucinations. The true Message of the Word of God is spreading, and with it goes increase of faith, together with joy, peace and godliness.

Foregleams of the New Day.

We have all noted the fact that ours is the most wonderful day of earth's history. Our eyes open wide as we note the contrast between the blessings which surround us and those enjoyed by our fathers. Surely we are all amazed at what we see of progress in invention of labor-saving machinery, of educational arrangements, of improvement in stock breeding, in horticulture, etc. We reflect further that with the progress of invention the necessity of arduous labor and sweat of face for the daily bread will soon be at an end; and the necessary leisure, conveniences and comforts which will permit every man to be a nobleman will soon be available to all.

What do these things mean? Why have they come suddenly upon us in one generation? yea, and give no indication of slacking, but rather of progressing to still greater wonders? Why? Because we are living in the dawning of the New Day, the Day of Messiah's Kingdom, the establishment of Messiah's Kingdom.

The permission of the light and blessings of our day, in advance of Messiah's Rule, the Creator intends shall teach humanity a great lesson respecting their own fallen condition and their need of the very help which God is providing in Christ. None shall have the opportunity of erroneously supposing that God's blessings, coming to unregenerate hearts, will make them thankful and happy. The new heart is necessary to real happiness.

We also incidentally see that if God had sent or permitted the light of our day with its blessings a thousand years sooner then the discontent of humanity would have culminated in anarchy a thousand years sooner —and before the Divinely arranged time for the establishment of Messiah and His Bride, the Church, in glory for the ruling, blessing and uplifting of humanity.

Truth Discerned Aids Faith.

As we gradually come to realize that we are living in the dawning of the time for the long-promised blessing, this Sabbath Day of earth, when the curse shall roll away, it gives us a fresh interest in all the affairs of the present life, as well as in those features of the Divine Plan which are yet future! The knowledge makes life worth living. Millions of people live a treadmill existence, unworthy of themselves and joyless, because they have not come into the family of God and have not been taught to understand the deep things of His gracious purposes.

The first step is an acknowledgment of the Creator and a consecration of life to Him, and then an application of our hearts to know His will, in order that we may do it. One day of such living is worth more than a year of the aimless meandering common to the masses. All who have entered into this blessing should rejoice therein. All who have not done so should seek the Door, Christ, and be glad to walk the narrow way, in His footsteps into grace and peace Divine.

We may indeed rejoice in the lessening of the sweat of face coming to mankind, in the dawning of this New Day. We may indeed rejoice in the greater spread of knowledge to every class. We may indeed rejoice in the more comfortable housing, feeding and clothing of our race. We may indeed praise the Day which is ushering in these blessings and which, through irrigation canals and artesian wells, scientific study and teachers, books and newspapers, is making the wilderness to blossom as the rose and many blades of grass to grow where one alone grew previously, bringing increased fruit-

and the removal of the curse. Satan will be bound for a thousand years. The knowledge of God will gradually fill the whole earth. The Natural Seed of Abraham will be the first to receive the Restitution blessings—to return to the image and likeness of God in the flesh, and to have returned to them Paradise conditions and Divine favor. The ancient saintly ones of the Jewish race, we are assured, shall be made princes in all the earth for the correction of their brethren, Natural Israel, and for the instruction and assistance of the people of every nation, kindred and tongue—the living and the dead.

Paradise Restored.

Rapidly the knowledge of the glory of God will fill the whole earth. Corrections in righteousness will be meted out to all not doing their very best to come into harmony with the Divine Law. Blessed rewards of increasing perfection of mind and body will gradually come to the willing and obedient in that Day. The wilful evil-doers shall be cut off in the Second Death. Then, as a result, before the thousand years of Messiah's Kingdom shall expire, every knee shall bow, to the glory of God.

Meantime, also, the blessings of Paradise will be coming to the earth as a whole. God will make the place of His feet glorious. (Isaiah 60:13; 66:1.) Jesus will see of the travail of His soul and be satisfied. (Isaiah 53:10, 11.) All those who have suffered for righteousness' sake during the reign of Sin and Death will be more than compensated therefor in the blessings and joys of the New Dispensation. The knowledge of the glory of God shall fill the whole earth. The glorious Divine character will be made manifest, not only to angels, but to men. The infinitude of God's Love, Justice, Wisdom and Power may then be seen by all; whereas today, under the reign of Sin and Death, with minds beclouded by the errors instilled by the Prince of Darkness, the opposite condition—darkness—covers the earth, and gross darkness the heathen.

What a glorious consummation is before us! What lengths and breadths of human possibility in perfection we see with the eye of faith! Man was made in the image and likeness of his Creator, and the earth was provided to be his everlasting home. The curse that has rested upon the earth and its king has brought both to angels and to men valuable lessons, which perhaps could not have been learned under any other process.

The result will be glorious, as described by the Master Himself. There shall be no

THE NOT-ASHAMED GOSPEL OF CHRIST.

"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." Romans 1:16.

Everybody knows that the word Gospel signifies Good Tidings, as in the angel's Message at the birth of Jesus—"Behold, I bring you Good Tidings of great joy, which shall be unto all people!" Who is responsible for the fact that this Message of Joy to all people has been turned completely around to mean bad tidings of great misery to all people—except to an elect handful? The fact is that no person deliberately plotted this turning of God's Word upside down. It is the work of the Devil, who gradually foisted it upon the Church as well as upon the heathen world, with the view to turning people away from God and the Bible.

St. Peter and St. Paul both predicted the falling away of the Church and the success of the doctrines of demons. "The god of this world (Satan) hath blinded the minds" of all unbelievers. If it were not for these delusions of Satan, the whole world might speedily be brought to know, to admire, to love, the true God. The Apostle continues, telling us why Satan blinds men—"lest the light of the knowledge of the glory of God * * * should shine into their hearts." Wherever the true knowledge of God shines into the human heart it presents the Almighty in such glorious character as to demand the reverence of His creatures. Hence Satan's endeavor to blind men's minds through false doctrines which misrepresent the Almighty's character and Plan.

But while we Scripturally hold that Satan had chief responsibility in the matter it is not for us to say that the clerics of the Dark Ages did not more or less connive at the error, trusting that it would make the people subservient to the clergy, through whom they might hope to escape future tortures. But leaving the past and its responsibilities, we may surely say that great and grave responsibility rests upon the preachers of today for their perpetuation of this great deception—this fraud upon the people, slander upon the Almighty and opposition to the Truth. Of the degree of this wickedness only God is capable of judging correctly; but it is wicked to keep the people in darkness on the subject, and it is slanderous blasphemy against the Divine character.

There is no question that nearly all ministers privately confess that they do not believe these slanders, while publicly they continue to speak words which give the opposite thought. The time when such horrible assassination of the Divine reputation can prosper is surely short. Messiah's glorious Reign will make an end of all such lies; as it is written, "I will lay justice to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies."

The Not-Ashamed Gospel.

All God's work is perfect. (Deuteronomy 32:4.) Man originally was perfect, in the Creator's likeness. Disobedience brought upon man not a penalty of eternal torment, but a death penalty—"Dying, thou shalt

Foregleams of the New Day.

We have all noted the fact that ours is the most wonderful day of earth's history. Our eyes open wide as we note the contrast between the blessings which surround us and those enjoyed by our fathers. Surely we are all amazed at what we see of progress in invention of labor-saving machinery, of educational arrangements, of improvement in stock breeding, in horticulture, etc. We reflect further that with the progress of invention the necessity of arduous labor and sweat of face for the daily bread will soon be at an end; and the necessary leisure, conveniences and comforts which will permit every man to be a nobleman will soon be available to all.

What do these things mean? Why have they come suddenly upon us in one generation? yea, and give no indication of slacking, but rather of progressing to still greater wonders! What is the explanation of all this?

The Bible alone gives the reply to these queries. It explains to us the meaning of the reign of Sin and Death which we and our forefathers have shared. It tells us that our sorrows, aches, pains, and weaknesses—mental, moral and physical—are all the results of sin—of the sin which Father Adam entailed upon us by the laws of heredity for the six great Days of a thousand years each, already past.

Then to our astonishment the Bible opens the door of the future and bids us look abroad and see the better Day which God promises. It explains that He has been giving us lessons respecting the exceeding sinfulness of sin, but that all the while He has sympathized with and loved His creatures. It tells us that as a beginning of the Divine purpose of rolling away the curse and of giving instead Divine blessings, Jesus came into the world and died for Adam and his race, "the Just for the unjust," to cancel their judicial obligations—the death penalty upon them—and thus to give them an opportunity in God's due time to return to their former estate, to all that Adam lost—to the perfection which was his when he was in the image of God, and to all that was his in his glorious estate—Paradise.

That Day Has Come.

Chronologically we are already in the great Seventh Day, or Thousand-year Sabbath; we are already forty years into that great Day. This fact explains the blessings which are ours and which are coming to us increasingly. This progress will continue throughout the great Thousand-year Sabbath of Messiah's Kingdom. The Bible promises that the Messianic Reign shall bring blessings to every creature—not only to the living, but to the dead; for "all that are in the graves shall hear the voice of the Son of God and shall come forth."—John 5:28, 29, R. V.

All must be given a full opportunity to come into harmony with the Creator and to attain perfection and everlasting life. Only by personal, wilful, intelligent sin can any one's blessings be turned into the second curse of God, the Second Death, from which there will be no redemption.

Incidentally let us note that the coming of those blessings is, in one sense, premature, in that they have come to us before the establishment of the Messianic Kingdom. Consequently instead of being happier because of these favors, the world is more unhappy, more discontented, than ever. The Scriptures show that this discontent will culminate in a short, sharp period of anarchy, from which the world will be rescued by day of such living is worth more than a year of the aimless meandering common to the masses. All who have entered into this blessing should rejoice therein. All who have not done so should seek the Door, Christ, and be glad to walk the narrow way, in His footsteps into grace and peace Divine.

We may indeed rejoice in the lessening of the sweat of face coming to mankind, in the dawning of this New Day. We may indeed rejoice in the greater spread of knowledge to every class. We may indeed rejoice in the more comfortable housing, feeding and clothing of our race. We may indeed praise the Day which is ushering in these blessings and which, through irrigation canals and artesian wells, scientific study and teachers, books and newspapers, is making the wilderness to blossom as the rose and many blades of grass to grow where one alone grew previously, bringing increased fruitfulness. But much is to be desired still—much that we cannot accomplish for ourselves. We need an outside influence, an outside power—the very one which the Word of God declares is about to take control—Messiah's Kingdom.

Our blessings thus far are not drawing the masses nearer to God—not making them more thankful, more holy, more reverential, more loving. On the contrary, we are becoming more strifeful, more self-willed, than any previous generation—less inclined as a world than ever before to worship and reverence the God of all grace—less inclined to believe that there is such a Being at all. At the present rate of growth of irreverence, it would seem as though the time might soon come when no knee would bow and no tongue confess to the glory of God.

"As I Live, Saith the Lord."

But here we look to God to see what provision He has made for present conditions; and as we look our hearts are cheered. We have the Divinely solemn declaration that the full end of the reign of Sin and Death has come. And we find outlined in God's Word proofs that we are now living in the time when that new Reign of Righteousness shall be inaugurated. We have prayed for it with more or less of faith all our lives: "Thy Kingdom come; thy will be done on earth, even as it is done in Heaven."

Permit not faith to let go her hold; the Word of God cannot fail. As He is bringing to us the temporal blessings promised in His Word and appropriate to this time—the New Dispensation—let us trust Him for every other feature of His promised blessing. He who has begun the good work is able to complete it. If He has promised and has sworn to this Promise that all the families of the earth shall be blessed in Abraham's Seed, surely we may rely upon it. If we see at present only the Spiritual Seed of Abraham in full harmony with God through Christ, and they not glorified, let us wait patiently for the Lord, knowing that He will fulfil His promises in due time.

The Church, the Elect, are indeed the Spiritual Seed of Abraham. This class, as the Bride of Christ, must be completed and must be united to their Redeemer by the change of the First Resurrection before they will be qualified to share with Him the great work of blessing the Natural Seed of Abraham.—Galatians 3:8, 16, 29.

The completion and glorification of the Church will mark the time for the establishment of the Messianic Kingdom. Then will begin the pouring out of the Divine blessing ous Divine character will be made manifest, not only to angels, but to men. The infinitude of God's Love, Justice, Wisdom and Power may then be seen by all; whereas today, under the reign of Sin and Death, with minds beclouded by the errors instilled by the Prince of Darkness, the opposite condition—darkness—covers the earth, and gross darkness the heathen.

What a glorious consummation is before us! What lengths and breadths of human possibility in perfection we see with the eye of faith! Man was made in the image and likeness of his Creator, and the earth was provided to be his everlasting home. The curse that has rested upon the earth and its king has brought both to angels and to men valuable lessons, which perhaps could not have been learned under any other process.

The result will be glorious, as described by the Master Himself. There shall be no more sighing, no more curse there, nor sorrow nor pain nor any more dying; for all the things of sin and death will have passed away. He who sits upon the Throne will make all things new.—Revelation 21:4, 5.

The Prophet Isaiah declares that Jehovah will do these things, and that every knee shall bow to Him and every tongue confess. (Isaiah 45:23.) St. Paul applies this Scripture, and declares that it will be fulfilled through Jesus, and incidentally it will be fulfilled by the Church through Jesus. The thought is that in acknowledging Christ and the Church and in bowing to them the world will be bowing to Jehovah; for the Logos, Jesus, the Redeemer, forever will be the Representative of the Father and His Power. Hence all men should honor the Son even as they honor the Father—not honor the Son as the Father, but as the Father's direct Representative—Heir of all things.—John 5:23; Hebrews 1:2.

The Elect Church Already Bows.

The elect Church of the present time already bows the knee to Jesus as the Representative of the Heavenly Father, and already enjoys a great blessing through this special relationship into which she has entered and which is to be completed in her resurrection change. Jesus, as the great King of Glory, and His Bride class, as the great Queen of Glory, will be distinctly separate from the world—sharers of an altogether different salvation. These, begotten of the Holy Spirit, are promised a participation in the Divine nature, which is far above that of the angels, the Apostle assures us.

For the same reason that God is invisible to men, Christ and the Church will be invisible, though all-powerful. The blessings of human Restitution that they will bring mankind will be conveyed through earthly channels, of whom Abraham, Isaac, Jacob and all the Prophets and faithful ones of Israel will be leaders, or princes, as God has declared. These shall not judge by the hearing of the ear or by the sight of the eye, but shall judge righteous judgment.—Isaiah 11:3.

No mistakes will be made; no evil deed shall fail of just recompense; even attempts to commit crimes must cease. Every knee shall bow to the Power then in control, and every tongue confess to the justice of the arrangement. Gradually the new order will appeal to the hearts of mankind, and what at first was obedience by force will become obedience from love and appreciation of righteousness. Eventually all who obey merely because of compulsion will be cut off in the Second Death.

but it is wicked to keep the people in darkness on the subject, and it is slanderous blasphemy against the Divine character.

There is no question that nearly all ministers privately confess that they do not believe these slanders, while publicly they continue to speak words which give the opposite thought. The time when such horrible assassination of the Divine reputation can prosper is surely short. Messiah's glorious Reign will make an end of all such lies; as it is written, "I will lay justice to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies."

The Not-Ashamed Gospel.

All God's work is perfect. (Deuteronomy 32:4.) Man originally was perfect, in the Creator's likeness. Disobedience brought upon man not a penalty of eternal torment, but a death penalty—"Dying, thou shalt die." "The wages of sin is death." For six thousand years the world has been undergoing this sentence. Cut off by sin from fellowship with God, man has degraded himself. Satan has contributed to this reign of Sin and Death by deceiving mankind, fostering errors, misrepresenting God, etc.

God has the situation fully in hand. He purposed to permit both angels and men to see one great illustration of the effect of sin, leading on to disease and death, mental, moral and physical. Meantime the Creator has gracious purposes for man. His experiences with sin and death will not be fruitless. He will have opportunity of learning valuable lessons, profitable for eternity. The first trial as to his worthiness of eternal life or of everlasting death was through one man; and his disobedience settled the matter for the race—the death sentence was the penalty.

As a basis for man's recovery, the Son of God died for man's sin—not to get mankind out of eternal torment nor to keep them from going to eternal torment or to Purgatory, but to save them from extinction, "that whosoever believeth on Him might not perish." (John 3:16.) Their recovery from sin and death is Scripturally styled the resurrection of the dead. Thus the Church of true believers are represented as "risen with Christ" to "walk in newness of life," and are promised an actual resurrection—the First, the Chief Resurrection.

Next comes the world's resurrection. The Truth will be made known to them. Instead of being confused and hampered with superstition, lies, doctrines of devils, the true light of the knowledge of the glory of God will shine upon them. Gradually the willing and obedient of the world will rise—mentally, morally, physically—to perfection; whereas the Church, which is to get the spirit nature, will be perfected by an instantaneous resurrection.

This is the Gospel which St. Paul preached—that the dead sleep in Hades, Sheol, the Bible Hell, the tomb, awaiting the establishment of Messiah's Kingdom which will bring glorious blessings. St. Paul declared that if there be no resurrection of the dead all faith is vain, all preaching is vain, all hope of forgiveness of sins is vain. We might as well eat and drink, and consider that when we die we perish. But, he declares, there is to be such a resurrection; and the fact that Jesus died and rose again is God's guarantee to all believers that all who sleep in Jesus shall be brought from the dead by and through Him and His power.

"There's a wideness in God's mercy
Like the wideness of the sea."

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The Rich Man in Hell; Lazarus in Abraham's Bosom

GREATLY MISUNDERSTOOD PARABLE MADE PLAIN

Text:—"And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."—Luke 16:23.

Many dear Christian people who are themselves opposed to cruelty in every form subscribe to creeds of the dark ages which misrepresent the heavenly Father as taking fiendish delight in creating millions of humanity with the foreknowledge of a precarious existence in the present life of a few years and their eternal torture. It is claimed by foreordination, or at least forearrangement, God planned that all except the saints shall spend an endless eternity in most horrible torture. Some say in physical and others say in mental torture worse. These Christian friends have apparently failed to note that the Scripture references which they believe teach eternal torment are all of this parabolic or symbolic character; that there is not a literal statement to such an effect from Genesis to Revelation. On the contrary, there are numerous Scriptures which declare that the wicked shall be "destroyed," "perish," "die," and that God's provision is that none can have eternal life except as a gift and favor through Christ. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Romans vi, 23).

The masses, disgusted with all doctrines, no longer hope for anything reasonable or logical in religion. Some, devoid of heart and reason, are fully satisfied; let the doctrines alone. But others still hunger and thirst after righteousness—truth. Their hearts cry out after the living and true God—a God of justice, wisdom, love and power. They realize that the Bible must be his revelation of his own character and purposes, yet are free to acknowledge that they have never been able satisfactorily to understand it or to harmonize its doctrines. The message of Present Truth is for this latter class, and all over the world they are hearing it and being blessed, refreshed, comforted, strengthened by divine might in the inner man. Coming to a clearer knowledge of the Divine Plan of the Ages, they are finding it soul satisfying and sanctifying. It is this class that the People's Pulpit seeks to reach and to instruct more perfectly respecting the divine character and purpose.

A Parable or a Literal Statement.

We remind you that in the parable the thing said is never the thing meant. For instance, wheat and tares do not mean wheat and tares, but children of the Kingdom and children of the wicked one. Sheep and goats mean the Lord's people and those of a different spirit or disposition. So in the parable under consideration. We hold that the rich man and Lazarus and all the various things connected with the story are parabolic. The majority of people, seemingly anxious to hold on to this parable as a proof text favoring the eternal torment theory, insist that it is not a parable, but a literal statement of facts. We must pause, therefore, to show the impossibility of that view before we proceed to analyze the true meainng. We need mention only a few points to show that it could not properly be understood as a literal statement of facts. For instance, it is not stated that the rich man was profane or immoral or wicked in any ordinary sense of these words. The whole account is that he was rich, was clothed in purple and fine linen and fared sumptuously every day. Viewed literally the implication would be that all the wealthy who wear purple apparel and who have a bountiful supply of provisions will by and by spend an eternity of torture, regardless of their moral characters. Surely such an interpretation is irrational.

Likewise of Lazarus, we read not a word about his good qualities, his purity of heart, his generosity to the poor, his reverence for God, etc., but merely that he was poor, lay at the rich man's gate, desired to eat the crumbs from his table and was full of sores. If these conditions are to be understood literally, it would signify that moral and religious qualities have nothing to do with our admittance to a heavenly state, but merely poverty, sickness, etc., such as few of us could claim to have duplicated. Moreover, a literal interpretation would imply Abraham's literal bosom as the place of bliss. And if Lazarus got there, and even two or three since, it would leave no room for any of us, unless Abraham has a larger bosom and longer arms than any one we know. But enough of this.

The Parable Briefly Explained.

We offer a suggestion as to the meaning of the parable. We admit that, since our Lord did not interpret it, anybody has the same right as ourselves to seek to find and to make known an interpretation which will fit to all the various parts of the parable and be reasonable, Scriptural and harmonious. Yet we have never seen any lucid interpretation except that which we now present.

The rich man symbolizes the Jewish nation. For centuries that people were God's peculiar people, of whom he said, "You only have I known (recognized) of all the families of the earth" (Amos iii, 2).

St. Paul tells us that the Jews had much advantage every way, "chiefly because that unto them were committed the oracles of God" (Romans iii, 2). These divine gifts, favors, blessings, promises, are all symbolically represented in the rich man's condition.

First.—His clothing of purple symbolically represented royalty. That nation God had organized as his kingdom, as we read, "David sat on the throne of the kingdom of the Lord," and, again, "Solomon sat on the throne of the kingdom of the Lord in the room of his father David." Although this kingly power was taken away from them in the days of the king Zedekiah, nevertheless the scepter of authority remained with them. "The scepter shall not depart from Judah * * * until Shiloh come." Messiah was therefore to come to that nation, that it might have the great honor of being his kingdom, the channel of divine blessing to the world.

Second.—The fine linen symbolically represented righteousness, the righteousness which by divine arrangement was reckoned to that holy nation "year by year continually," for centuries, as a result of their atonement day sacrifices.

Third.—The sumptuous fare represented the gracious promises of God through the law and the prophets and his covenants with that nation.

Lazarus, the poor beggar full of sores who ate of the crumbs, symbolized those gentiles who were outside of the Jewish covenant, "aliens and strangers from the commonwealth of Israel." They had not the health and fine linen symbolical of justification and harmony with God. Their sores and rags represented their degradation, sin and alienation from divine favor and forgiveness. The eating of the crumbs from the rich man's table represented that under divine arrangement every promise and favor really belonged to the Jews and that every blessing granted to the gentiles was from Israel's fullness. Such crumbs of comfort were the healing of the centurion's servant and the Cyro-Phoenician woman's daughter. When this mother asked relief for her child Jesus answered, "It is not meet to take the children's bread and to give it to the dogs." Our Lord thus used an aphorism of that time and country under which the Jews spoke of all gentiles as "heathen dogs." The woman accepted the answer without offense, knowing that it was the Jewish sentiment in general, but she replied, "Yea, Lord, yet the little dogs eat of the crumbs which fall from the children's table." Here she applied the word dog to herself and other gentiles, and the favor which she requested she called a crumb from the Jewish table, following our Lord's own suggestion in the matter.

Fourth.—The dogs which licked Lazarus' sores represented gentiles in general and that the class of them represented by Lazarus, anxious for a share in divine mercy and grace, were companions of dogs, aliens, foreigners from divine favor.

Beggar and Rich Man Die.

The death which came to the rich man and to the beggar in the parable represents a decided change as respects divine favors and treatment on the part of both parties. The rich man, the Jewish nation, took sick, and the dying process began from the time of our Lord's crucifixion. As our Lord declared, "Behold, your house is left unto you desolate" (Matthew xxiii, 38). For thirty-seven years the rich man, the Jewish nation, gradually died to all of the wonderful privileges and blessings which had been theirs as God's peculiar people. The death of that nation occurred in the year 70, when Jerusalem was destroyed by Titus' army. Never since have they had national life. They have been dead and buried, entombed in hades as a nation. Thank God, the resurrection of Israel to national life is clearly foretold under the new covenant at the second coming of Messiah in the glorious reign of the spiritual kingdom, "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah" (Jeremiah xxxi, 31).

The death of the beggar occurred three and a half years after the cross at the end of Israel's specified seventy weeks of special favor. "The middle wall of partition" between Jew and gentile was then broken down. The beggar was no longer outside of the gate, the companion of dogs, but had full access to the table of the Lord and all the gracious promises and covenants it held forth. Cornelius, the first gentile convert, was received at this time, and his acceptance marked the end of special Jewish privileges, the breaking down of the "middle wall of partition." Then and thenceforth every sincere gentile seeking fellowship with God and a share in his gracious promises had, through Christ, exactly the same rights as had the Jew—no more, no less. Indeed, the Jewish converts to Messiah became fellow members of this Lazarus outcast class, which now, though no more glorious than before in the sight of men, was specially favored of the Lord (Ephesians ii, 15).

The Beggar In Abraham's Bosom.

Abraham is styled the "father of the faithful," and from this standpoint all faithful to God are counted as his children—symbolically. This is the figure used in this parable. Lazarus, accepted to Abraham's bosom in the parable, means that all of that class outcast from the Jewish nation, but hungering for the crumbs of divine favor and blessing and cleansing, were adopted as Abraham's seed or children of his bosom (he typifying God). Thus all gentiles accepting Christ are now children of Abraham, children of God by faith in the blood of Christ. Our Lord Jesus is the head of the seed of Abraham, and all we as well as all faithful Jews accepting him and becoming his disciples are counted members of his Body. As the apostle declares, "Now we, brethren, as Isaac was, are the children of promise," and, again, "If ye be Christ's then are ye Abraham's Seed and heirs" (Galatians iii, 29; iv, 28).

The Rich Man Tormented In Hades.

All scholars will concede that the Greek word hades and the Hebrew word sheol, rendered hell in our common version, really signify the death state, the tomb. Various Scriptures tell us of the silence of sheol and hades

Facts Foil the Assassination of Pastor Russell's Character

A post card request brings free to any one who doubts Pastor Russell's purity of life and sincerity of purpose, a clear cut statement of the facts at issue. Address WATCH TOWER, Brooklyn, N. Y.

Those who read carefully and get the benefit of the pure spiritual atmosphere into which Pastor Russell leads them, need not be told that the many vile printed and pulpit attacks are wholly false and merely the desperate efforts of opponents whose nefarious schemes to keep the people in ignorance of the truth on all subjects Pastor Russell is so fearlessly and thoroughly exposing.

It is for this reason that the millions of newspaper readers continue to enjoy Pastor Russell's pen products and are not being influenced by any of the so-called news reports with scare-headlines, some of which, if even partially true, would have sent Pastor Russell to prison long ago; but the fact is that not a soul on earth has the slightest cause for grievance against Pastor Russell, except that he is telling the common people truths the clergy wish them not to know.

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and that there is neither wisdom nor knowledge nor device there; that the dead know not anything. Scholars therefore have been perplexed greatly at the statement of this parable that the rich man lifted up his eyes in Hades, being in torments. The difficulty dissolves as soon as we have the proper interpretation to the parable and see that the Jewish people died as a nation and were buried as a nation, but did not all die individually. The people of Israel, outcast from their own land among all the nations of earth, are very much alive, socially and personally, having suffered for all these centuries.

Only very recently we have had an exhibition of how this rich man (Israel), dead as a nation, but alive as a people, has appealed to Father Abraham to have Lazarus cool his tongue with a drop of water. Of course the thought would not be that a spirit finger would take a drop of literal water to cool a literal tongue. The interpretation must be looked for along the lines of the parable. The fulfillment came when the Jews of this country in a general petition requested the president of the United States to cooperate with other "Christian nations" and intercede on behalf of their members in Russia that they might have more liberty and less persecution, that their torments might be cooled.

If we look for the rich man's "five brethren" we find them. There were twelve tribes of Israel, and, although all of these tribes were in a general way represented in Israel in our Lord's day, yet, strictly speaking, that rich man was composed mainly of the two tribes—Judah and Benjamin. Now, if the two tribes were represented in the one man the other ten tribes would be properly enough represented in his "five brethren." The suggestion of the parable that something be done for these five brethren is for the purpose of showing us that nothing would be done for them. The answer of the appeal was: "They have Moses and the prophets. * * * If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke xvi, 29, 31).

Here, dear friends, we have a consistent interpretation of this parable, and it relieves our minds greatly. It assists also in illustrating to us the special relationship of the Jews under the Law Covenant and how this special relationship was lost by reason of their unbelief and how their unbelief alienated them from the divine favor of this gospel age and constituted a deep and wide gulf between them and the spiritual Israel class represented in Lazarus in Abraham's bosom. We thank God that the promise of the Scriptures is that with the end of this gospel age this gulf of unbelief and consequent separation from divine favor will be done away and Israel will be delivered from the torments of these centuries and experience a national resuscitation or resurrection under the glorious privileges, favors and advantages of the new covenant, "Even so have these also not believed that through your mercy they also may obtain mercy" (Romans xi, 31).

Israel's New Covenant.

God's great covenant, the oath bound covenant, "In thee and in thy Seed shall all the families of the earth be blessed," applies specifically to the Christ, to our Redeemer and Lord, the Head, and to the "elect" Church, the members of his Body.

All of the privileges of blessing the world belong to this class, but they are received conditionally—that they will sacrifice their earthly rights and interests that they may have instead spiritual and heavenly conditions. Christ's death and the death of these his elect members to earthly interests constitute the terms upon which he and they shall be the mediator of the new covenant for Israel, to give Israel a share on the earthly plane in the work of blessing all the families of the earth under their new covenant. Thank God, this will mean restitution, uplifting out of sin and death conditions not only for those who have not yet entered the tomb, but for all of the race who will accept this favor of God through Christ, including those who have gone into the tomb. All refusing this grace will die the Second Death, symbolized by Gehenna.

TELL ME ABOUT THE MASTER

"Tell me about the Master!
I am weary and worn to-night;
The day lies behind me in shadow,
And only the evening is light!
Light with a radiant glory
That lingers about the west.
My poor heart is aweary, aweary,
And longs, like a child, for rest.

"Tell me about the Master!
Of the hills he in loneliness trod,
When the tears and blood of his anguish
Dropped down on Judea's sod.
For to me life's seventy mile-stones
But a sorrowful journey mark;
Rough lies the hill country before me,
The mountains behind me are dark.

"Tell me about the Master!
Of the wrongs he freely forgave;
Of his love and tender compassion,
Of his love that is mighty to save;
For my heart is aweary, aweary,
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of falsehood and malice and strife.

"Yet I know that whatever of sorrow
Or pain or temptation befall,
The infinite Master hath suffered,
And knoweth and pitieth all.
So tell me the sweet old story,
That falls on each wound like a balm,
And my heart that is bruised and broken
Shall grow patient and strong and calm."

"In the Cross of Christ We Glory"

Text:—"The preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God."—1 Cor. 1:18.

It is very remarkable that the Cross, which symbolized the most ignominious form of capital punishment under the laws of the Roman Empire, should be the symbol of Christianity. Thus, believers who are deeply learned in the Bible, will have no difficulty in discerning that the same Divine providence which in advance marked bread as a symbol of the Bread of Life from heaven, and water as a symbol of the water of life from the throne of God, and marriage as a picture of the relationship between Christ and the Church, directed also that the Romans should adopt the Cross as a symbol of ignominy. Was not this anticipated in the Divine prophecy which declared, "Cursed is every one that hangeth on a tree"—a cross? And did not our Lord Jesus use this very word Cross with a proper figurative signification considerably in advance of his own crucifixion, saying, "If any man would be my disciple, let him deny himself, and take up his Cross, and follow me."—Matt. 16:24.

Evidently the Cross, the shame of the Cross, the ignominy of the Cross, the ordeal pictured by the Cross, were foreordained picture-lessons—lessons of the self-denials and sacrifices expected not only for Messiah, but for all those who would be associated with him as his "Bride" class, "members of his Body," his "Royal Priesthood," his "Peculiar People," his "Holy Nation."

It will be discerned that we are drawing a sharply-defined contrast between the meaning of the cross presented to our minds in the Scriptures and the unregenerated sentiment which sees it merely as the symbol of pride and ostentation, whether upon banners or buildings or bestudded with jewels for personal adornment. Let us be understood, that the People's Pulpit stands for the Cross in the simplicity of its original institution a symbol—in the words of our Lord and his apostles—a symbol of self-denial, self-sacrifice, suffering for righteousness' sake in opposition to the spirit of the world, the flesh and the Adversary.

On the other hand, let us not be understood to have any superstitious reverence for a splinter from the Cross of Christ or for one of the nails reputed to have been driven through our Saviour's flesh. We do not bow down to them nor reverence them in any sense. Our thought goes out to the Cross of Christ on a much higher and nobler plane when we recognize the work of grace connected with our Saviour's sacrifice, which was finished on the Cross. In the proper understanding of the matter our Lord took up his Cross as soon as he reached manhood's estate under the Law—when thirty years of age. Immediately he presented himself to John at Jordan and made a full consecration unto death, symbolizing it by water immersion. There, begotten by the holy Spirit, he came up out of the water and for three and a half years figuratively, symbolically, was bearing his Cross. His Cross consisted not in his living separate from sin, for he had lived separate from sin up to that time. "He knew no sin."—2 Cor. 5:21.

His Cross, on the contrary, consisted in self-denial as respects things which would have been entirely proper and right, against which there would have been no law. These he sacrificed in the doing of the Father's will, in laying down his life a ransom for mankind. Although his own will was a righteous one, he tells us that he came not to do his own will, but the will of him that sent him—the Father's will. He tells us what this will was, namely, that he should lay down his life, giving himself a ransom for many, and that ultimately he should receive his life again as a reward, on a higher plane, and that thus, by the sacrifice for our sins, he should be qualified not only to atone for our sins and thus to purchase the world by the sacrifice for sin, but additionally that he should have power and authority to save the world from its lost condition—from sin and death.

PURCHASED BY HIS BLOOD.

The Apostle Peter states the same matter in other words, saying, that we were redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. 1:19.) As the Cross of Christ was not merely the timber to which he was nailed at death, so the blood of Christ was not that which issued from the spear-thrust in his side after his death. The Scriptural statement is that the "life is in the blood." In accord with this the Lord's sacrifice of his life was the shedding of his blood. "Bloodshed," indeed, is a proper name for any violent death. When it is said that we were bought with the precious blood of Christ it signifies that the valuable sacrifice of his life was made on our behalf. That sacrifice, that shedding of his blood, began when he was thirty years of age, at the moment of his consecration unto death. It continued for the three and a half years of his ministry. It was finished when he cried with a loud voice and gave up the spirit of life. His life, his blood, was thus gradually shed, and the shedding was completed before the Roman soldier pierced his side. As we see this proper, broad conception of the Cross of Christ and the shedding of the blood of the Lamb of God, we find that the two thoughts are identical, merely stated from different standpoints and represented by different figures of speech.

The value of the self-sacrifice of our Lord, represented in these two pictures, is the Gospel theme. On it hang the Law, the prophets, the promises of the Scriptures, both of the Old and New Testaments. Without it our race is undone, in hopeless despair. Without it death to humanity would mean the same as to the brute beast. For although man was made in the image of his Creator and with noble qualities of mind and heart, constituting him an earthly image of his heavenly Creator, nevertheless all of his rights were forfeited, lost, through Adam's disobedience and the death sentence upon him would reduce him to the level of the brute. Only by the "Blood of his Cross" is recovery through redemption made possible. He sacrificed himself. He died, the just for the unjust, that he might bring mankind back into harmony with God. The entire transaction was aside from humanity. Our heavenly Father planned it all from before the creation of the world, for we read that our Redeemer was the "Lamb slain from before the foundation of the world"—in the Divine purpose or intention.—Rev. 13:8.

THE WORLD'S SHARE IN THE CROSS.

That the Church has a share in the Cross is freely admitted, but many do not see that every member of the race has an interest in the work of Jesus, began at Jordan and finished at Calvary. A little radiance from the Cross and the Gospel message encircling it has indeed blessed people of every nation! But oh, how little has yet been really accomplished for the race as a whole! Three-fourths of humanity are still heathens totally ignorant of the Lord—and this after more than eighteen centuries. And more than this, the natural increase of heathenism so far outstrips our most energetic missionary effort that disproportion doubles with every century; for instance, today there are twelve hundred millions of heathen, while a century ago there were six hundred millions. What does it mean? Has the Cross of Christ proven a failure? Did Christ die in vain, even relatively? Will the blessing of the Cross never bring reconciliation to any but the few blessed by the sanctifying influences of the present life?

THE TRIUMPH OF THE CROSS.

Ah! we have made a great mistake in the reading of our Bibles. We have failed to discern that God's time for dealing with the heathens is future; that a Millennial Age is to be introduced, in which Christ with power and great glory will suppress the power of Satan and drive away the mists and fogs of ignorance and superstition and lift from the degradation of sin and death all who will then accept his gracious provisions. This is the Kingdom for which the Master told us to pray, saying, "My Kingdom is not of this world (age)." (John 18:36.) Again, he said, "Pray ye: our Father which art in heaven; hallowed be thy name; thy Kingdom come; thy will be done on earth, as it is in heaven." (Matt. 6:9, 10.) Ah, yes, while doing all that we can for ourselves and our neighbors, let us remember that the work is not ours but the Lord's, and that he has declared that the coming Millennial Age of the reign of Christ and the Church is his time appointed for the blessing of all the families of the earth. Then the Cross of Christ will triumph, because without his Cross no such Millennial Kingdom and its "Times of Restitution of all things" would be possible. First, the sacrifice for sins needed to be made before the "curse" could be lifted and the blessing could come to the race of sinners.

PREACHING OF THE CROSS FOOLISHNESS.

If, then, it is the Divine program that Christ shall establish his Kingdom, shall overthrow the rule of Satan and sin and death and enlighten mankind and deliver the willing and obedient, why did he not begin that work eighteen centuries ago? Why has valuable time been lost? Is it not a foolish waste of time to preach the Cross of Christ and faith and obedience, under the present adverse conditions? Do not the results of these eighteen centuries of preaching show the folly of this procedure?

We answer in the words of our text, Yes, the preaching of the Cross of Christ seems foolishness to the perishing ones—to the world in general. But it does not so seem to us. The saved ones, we who have come into relationship with the Father through faith in the precious blood and have come to an understanding of the Divine Plan of Salvation,

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realize the "cross to be the power of God." (1 Cor. 1:18.) To us the message of the Cross has been a transforming one, which, more and more as we have come to appreciate it, has been changing our characters and lives from glory to glory, enabling us to more nearly approximate the glorious character of our dear Redeemer and to become at heart "copies of God's dear Son."—Romans 8:29.

In a word, while all mankind were imperfect, sinners, "children of wrath," condemned, yet amongst them were two classes. One class was in sympathy with its environment and general condition of alienation from God, and at enmity, not only outwardly but also in their hearts loving sin. The other class, outwardly the same, much fewer in number, had a love for righteousness and an opposition to iniquity and loathed their own weaknesses and blemishes. This latter class longed for righteousness and perfection, which they were unable to attain, because of their weaknesses of the flesh; because of their inability to do perfectly; because they were "born in sin and shapen in iniquity." It is this latter class that God is now drawing to his Son and permitting to be justified by faith, and then admitting by begetting of the holy Spirit to the relationship of Spiritual Sons of God and prospective Joint-Heirs with Jesus Christ their Lord and Redeemer. Of these Jesus said, "No man can come unto me (now) except the Father which sent me draw him." —John 6:44.

In a word, God has divided mankind into two general classes, and has made arrangements that only one of these classes will be specially drawn, blessed and saved by faith now, leaving the other to be dealt with during the Millennium. The class favored in this present time are such as have the "hearing of faith" and came into relationship to God under the terms of the great Abrahamic Covenant. Their special blessing now is not because they are sinless, "for there is none righteous, no, not one" (Rom. 3:10), but because they loved righteousness and hated iniquity. On this account they may be the "fellows" or "brethren" of Christ, because they have this heart likeness to him of whom it is written, "Thou hast loved righteouness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness (holy Spirit) above thy fellows."—Heb. 1:9.

Those who are now specially drawn of the Father are not compelled to become fellows with his Son, their Redeemer, but are privileged to have this honor if they wish on certain terms and conditions. To attain this relationship they must stand trial in this present time, while sin and death are still reigning and while it will cost the sacrifice of earthly interests to be footstep followers of their Lord and Saviour. In a word, the Scriptures declare that they can have the great prize of joint-heirship with Christ in his Millennial Kingdom and its work of blessing all the families of the earth only upon condition that they "make their calling and election sure" by faithfulness under trials and testings and difficulties.

THE MYSTERY OF THE CROSS.

Comparatively few of the hundreds of thousands of those who have named the name of Christ, and who have come under various denominational yokes, have any knowledge of the Mystery of the Cross of Christ, the Mystery of the Gospel, "The Mystery which hath been hid from ages and generations, but now is made manifest to his saints." (Col. 1:26.) Alas, the majority seem content to have merely a "name," to live and to wish merely to be called Christians and to wear a jeweled cross. It is but the few of those who have tasted that the Lord is gracious and have felt an earnest desire to know and to do the Father's will at the cost of self-sacrifice. With the majority the intimation that a certain course in life is the "narrow way," the way of the Cross, is sufficient to turn them in an opposite direction; for, while they would like to share the heavenly glories and honors of the Lord, they are unwilling to be sharers in his ignominy, sufferings and death. These, without relinquishing their desire for righteousness, are disinclined to go to such lengths as the Master and the apostles taught and exemplified. Hence, they are not interested in the "deep things" of God's Word, but merely in the more superficial. In the language of the Scriptures, they are willing to say, "We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." —Isa. 4:1.

However, inside and outside of all denominations we may expect to find the Lord's "little flock," following in his footsteps through evil report and through good report, singing and making melody in their hearts unto the Lord for the privilege granted them of having fellowship with Christ in his sufferings, in prospect of the fellowship in his glory which will soon be theirs. So far from the preaching of the Cross being a failure it is a great success in this particular work which the Lord intends. It has served to attract the loyal-hearted and to repel all others. It is of this Gospel of the Cross of Christ that the Apostle says, "It is a savour of life unto life, or of death unto death."—2 Cor. 2:16.

The Mystery of the Cross, then, is that it is the Divine purpose that the Lord Jesus should be the Head or Chief Priest and that during this Gospel Age God would draw out from amongst this world and santify to himself through the merits of Jesus' sacrifice an Under-Priesthood, who as "members of the Body of Christ," would delight "to fill up that which is behind of the afflictions of Christ."—Col. 1:24.

So, then, be it understood, the great Christ, foreknown of the Father and ordained to be the World's Deliverer during the Millennial Age, is primarily our Lord Jesus the Head, and secondarily the members of the Body, the "saints" of the Gospel Age, "Members in particular of the Body of Christ." Thus seen there is a good reason, a very particular reason, why the Millennial Restitution work for the world did not begin immediately after our Lord's resurrection. The interim of time was set apart for the selection of the members of his Body, elsewhere spoken of as the betrothed Church, which at our Lord's Second Coming, will become "the Bride," "the Lamb's Wife," and "Joint-Heir" in the Kingdom with the heavenly Bridegroom.

FOOLISHNESS WITH MEN, WISDOM WITH GOD.

Behold, then, in the light of these Scripture testimonies, the power and wisdom and love of God connected with the Cross of Christ! See how now it is the power of God unto salvation to everyone that believeth and who is of a ready heart to accept the Divine mercies. Note the grace of God in permitting sinners from the very lowest plane to be justified by faith and to be made heirs of glory and, as the Apostle declares, to be made "partakers of the Divine nature." (2 Pet. 1:14.) If this present grace which comes only to those who have the hearing ear and the appreciative heart were all, were the end of the triumph of the Cross of Christ, it would be a wonderful triumph, a glorious one, even though all the remainder of the race except these saintly ones of the First Ressurrection class, the Body of Christ, should perish should never come to a knowledge of the grace of God, should never attain to eternal life on any plane.

But God declares emphatically that it is not his will that any should perish, but that all might turn unto him and live. And he has made full provision whereby every member of the race may be brought to a knowledge of the Truth, that all may thus be saved—"Who will have all men to be saved, and to come unto the knowledge of the Truth."—1 Tim. 2:4.

The selection of this favored Seed of Abraham, The Christ (Gal. 3:16-29), is but the beginning of God's great work of salvation through the Cross of Christ; as soon as the "elect" shall have been completed and all tested and proven and glorified with their Lord, the "New Covenant," sealed with the precious blood, will become operative. The blessings withdrawn from natural Israel when our Lord was crucified will be restored to them under that New Covenant. Spiritual Israel will rule and bless the world through natural Israel, and all the families of the earth will then be encouraged to come into harmony with God under the terms of the New Covenant by becoming "Israelites indeed." Thus Abraham's Seed eventually will bless all who love righteousness, all who under full knowledge and opportunity will demonstrate their love for righteousness and their hatred for iniquity. What wonder, then, that while others are speaking slightingly of the Cross of Christ and claiming that there was no need of redemption, that our race never fell and will never be restored—what wonder, we say, that we who see something of the "length and breadth and height and depth of the love of God," glory in the Cross of Christ!

Truly did the Lord declare through the Prophet, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For my plans are not your plans, neither are your methods my methods, saith the Lord."—Isa. 55:9, 8.

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

Hosanna! Hosanna!
To the Son of David!

Text:—"Blessed is he that cometh in the name of the Lord."—Matt. 21:9.

Four days before his crucifixion our Lord rode to Jerusalem on the ass.

The people preceding and following him shouted, "Hosanna to Messiah, Son of David and King of Israel," and spread their outer garments and palm branches on the road, as was the custom with great heroes in triumphal procession.

For three and a half years from the time of his baptism at thirty years of age our Lord had been preaching the Kingdom of heaven at hand. Additionally he had sent forth dis disciples two and two; first the twelve, and later seventy others, to preach the same thing, namely, "Repent, for the Kingdom of heaven is at hand"—get your hearts into a condition of readiness that you may be received into that Kingdom, to be associated with Messiah in the blessing of all the families of the earth, in harmony with the promise made to father Abraham. Our Lord had become quite noted. "The common people heard him gladly." Some of them said, "Never man spake like this man." "And they all bare witness to the gracious words that proceeded out of his mouth, for he spake as one having authority (knowledge) and not as a scribe." On more than one occasion it appeared as though the people would take him by force to make him a king; but our Lord avoided the matter and withdrew himself and discouraged the efforts. The scribes and Pharisees, jealous of his popularity, ashamed of his following and afraid that he would yet become the center of a futile movement antagonistic to the Roman government and their own prestige, had already threatened his life. As it is written, "Jesus could no longer walk in Jewry because the Jews sought to kill him." Their antagonism to him was all the greater after the awakening of Lazarus.

Behold, Thy King Cometh.

Suddenly a change was manifest in Jesus' attitude. He came to Bethany, notwithstanding the protest of his disciples, who then valiantly said, "Let us go that we may die with him." Discarding caution he went directly to the home of Lazarus and his sisters. There he was the guest of honor with his disciples at a special feast. There Mary poured upon him the precious spikenard perfume which Jesus declared was an anointing for his burial. In that expression we have the key to his outward course. He knew that his hour was come; that the end of his ministry was at hand; that he was about to be crucified.

It was under these circumstances that the next morning he not only did not hinder the people from proclaiming him King, but he sent his disciples to bring the ass upon which he was to ride in triumph as a King, for it was the custom of Israel's kings to be thus presented to the people. The account tells us that the people hailed Jesus as the Son of David, the King of Israel, the Messiah; and that in the concourse were Pharisees who had come from Jerusalem to Bethany to see Jesus and Lazarus whom he had awakened from death; these beheld the proceeding and expostulated with Jesus' disciples, telling them that Jesus should call the attention of the people to what they were saying and that he should reprove them. Our Lord's answer shows how important was the event. He said, "If these should hold their peace the very stones would cry out." (Luke 19:40.) The Evangelist calls our attention to the fact that the entire procedure was in fulfilment of the prophecy of Zechariah, as through him the Lord had declared centuries beforehand the events which must transpire at the appointed hour, namely, "Shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."—Zech. 9:9.

Here we see the reason why our Lord said that if the people would hold their peace and not shout the stones would cry out; because the Lord through prophecy had foretold a shout and the Scriptures must be fulfilled. How strengthening it is to faith to realize that even the jots and tittles of prophecy must all be fulfilled! Thus realizing the Divine supervision of the affairs of our Lord and of his followers we may indeed have a strong consolation and good hope, realizing that all things written in the Law and by the prophets shall have their fulfilment in due course.

Little did the Jews on that Palm Sunday realize what was taking place! And indeed very few Christians to this day realize the purport of that occasion. Let us see what it was. God had promised a Messiah and that he should be of the Seed of Abraham and of the family of David. Zechariah's prophecy quoted had foretold his formal entry. All those things must be fulfilled: God must keep his part of the contract. If failure occurred it must be Israel's failure. And so it was. Israel, as represented by her rulers who "sat in Moses' seat," were not ready for the Messiah. If they had believed the preaching of John the Baptist a genuine reformation would have made them ready to receive the Messiah. But not being in heart condition led them to expect a worldly conqueror rather than a "Lamb of God" to take away the sin of the world. We read that "All men were in expectation of him." And yet, when he offered himself, they were ashamed of him and of his peculiar following of fishermen, publicans, etc. The rulers of the people received him not but plotted his destruction, and the common people furnished not only multitudes to cry, Hosanna, on this occasion, but also later multitudes to cry, "Crucify him, crucify him," under the influence of their leaders.

As for our Lord, he knew that his hour was come. He had foretold that he would be rejected and crucified, but it was his duty to make the tender of himself as Israel's King. The very prophecy he was fulfilling declared not only that he would come as King, but foretold that the people would "shout" and also that Israel would be cast off and have a "double" part of disfavor—the length of the favor they had enjoyed as God's peculiar people. The prophet specified, saying, "Even today do I declare that I will render double unto thee." (Zech. 9:12.) Thus he indicated that particular Palm Sunday as the turning point of Israel's career. Our Lord also indicated the importance of that day as the turning point in Israel's history; for when he had ridden to the brow of Mt. Olivet, overlooking Jerusalem, the procession stopped, Jesus saying, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate. Verily I say unto you, Ye shall see me no more until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."—Luke 13:34, 35.

In other words, that first Palm Sunday was the turning point marking the rejection of natural Israel as a nation and the inauguration of Spiritual Israel as the "holy nation," the "royal priesthood," the "peculiar people" for a purpose. Other Scriptures show us that natural Israel is to return to Divine favor as soon as the "election" of spiritual Israel shall be accomplished. But at his Second Advent Messiah will no longer present himself as a man riding upon an ass, but, as the Scriptures declare, he shall come a spirit being, invisible to men, but nevertheless with great glory and power, which shall be "revealed in flaming fire," symbolical of judgments. We are assured that then the blinded eyes of Israel's understanding will be open and they shall look upon him whom they pierced and shall mourn for him; and the Lord declares that then he will pour upon them the spirit of prayer and supplication and the blessing of the New Covenant shall be theirs. As it is written, "Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel, and with the house of Judah. After

those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts. I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31-34.) "And I will take the stony heart out of their flesh, and will give them an heart of flesh."—Ezek. 11:19.

Rejecting the Lamb.

But that Palm Sunday was a notable and important day to Israel from another standpoint. At the beginning of their national existence, when they were delivered from the bondage of Egypt, God specially arranged for their Passover. This will be our topic for next Sunday; but today we notice that their passover lamb was to be taken up and brought into the house on the ninth day of the month Nisan, while it was to be killed on the fourteenth day. As John the Baptist has declared, our Lord was the antitypical "Lamb of God, which taketh away the sin of the world." (John 1: 29.) And now the antitypical Passover sacrifice was due, when the Lamb of God was to be slain for the sins of the world; and Israel as a nation should have received the Lamb of God into their house by faith on that very Palm Sunday on which he presented himself as King. He filled the double role of King and Passover Lamb. However, as they rejected him as King, so likewise as their Passover Lamb he was not accepted or received; thus as a nation they were not passed over or saved, but, contrariwise, their national destruction followed. As the rich man of the parable of Dives and Lazarus they died nationally from divine favor.

But while our Lord was rejected both as Lamb and King by the Jewish nation there were individual exceptions. All the "Israelites indeed," in whom was no guile, were granted special enlightenment of the eyes of their understanding. These recognized Jesus as the Lamb of God—their Redeemer. And not only so, but they recognized him also as the great King, the King of Glory, the Messiah. As indicating the blindness of the nation and the spiritual sight of the small remnant who received him, our Lord said, "Blessed are your eyes, for they see, and your ears, for they hear." These who now recognize their Redeemer, and voluntarily become obedient to him by a full consecration of their hearts, are a very exceptional class, as well as a very small class. His cause has really been unpopular from the first, and only such as are willing to endure hardship as good soldiers have the courage to volunteer to be soldiers of the Cross. There is an outward religion today that is popular, just as there was an outward religion in our Lord's day that was popular. But to be true disciples, followers of Jesus, to walk in his footsteps, to forsake the world and follow him, means to all his disciples since what it meant to his disciples at the First Advent — alienation and separation. Our Lord said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18, 19.) Again he said, "He that reapeth receiveth wages, and gathereth fruit unto life eternal."—John 4:36.

"Fear Not, Little Flock."

A point that is not generally recognized is that where natural Israel was rejected the selection of spiritual Israel began, and that what natural Israel failed to get, spiritual Israel is to receive, namely, God's Kingdom—not God's Kingdom in the flesh, but on the spiritual plane. True, there will be an earthly or fleshly Kingdom of men and amongst men and of Israel. It will be inaugurated at the Second Coming of Christ and be his representative amongst men. Meantime, however, during this Gospel Age the Lord is selecting a still higher class—Spiritual Israel—to constitute a spiritual Empire, of which he is Head. The spiritual, the higher Kingdom class, must be developed first and the spiritual promises inherited by these must first be attained; afterward the earthly blessings will all be sure to God's earthly people, Israel, under their New (Law) Covenant.—Rom. 11:27-32.

Note how the Apostle Paul, the Divinely appointed Teacher, explains this, saying, "Blindness in part (for the time) is happened to Israel until the fulness of the Gentiles be come in; and so all Israel shall be saved." Then all Israel shall be recovered from their blindness. "As it is written, There shall come out of Zion [spiritual Israel] the Deliverer [the Christ]; and he shall turn away ungodliness from Jacob; for this is the covenant unto them, when I shall take away their sins. As concerning the Gospel, they are (treated as) enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God he will not repent of. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy, they also may obtain mercy."—Rom. 11:25-31.

The New Covenant which God will seal with Israel after these Gospel days will be "of your [the Church's] mercy," in that it will be sealed with the blood of The Christ—Head and Body. This is the meaning of our Lord's words to us spiritual Israelites, "This is my blood of the New Covenant—drink ye all of it"—all who participate in it. It is a great privilege to suffer with Christ, to be dead with him, to drink of his cup, to be privileged with him to seal the New Covenant of Israel. All who thus join with him will be permitted to share with him the glories of his Kingdom, his spiritual Kingdom, through which Israel will be blessed, restored to prominence, made the channel of Divine blessings to every nation under heaven.

Two Antitypical Fulfilments.

We have noticed that our Lord's riding on the ass to Jerusalem was a fulfilment of a prophecy and a type. We note now that there are secondary fulfilments of the same on a still higher plane, (1) The proclaiming of Jesus by the multitude shouting "Hosanna," was a proclamation of faith in him as the Messiah; so we today, and all of the Lord's followers down through the Gospel Age, have first hailed him Messiah and proclaimed ourselves believers in him—and this to us was Justification by Faith. Hence, Palm Sunday may be considered as symbolizing the attainment of justification by those who recognize Jesus and are willing to acknowledge him.

(2) Subsequently at the Memorial Supper Jesus passed the cup to all of his followers, saying, "Drink ye all of it." This signifies full consecration, even unto death, on the part of all who accept the Lord's invitation to thus share his cup, the sufferings of Christ. In this sense of the word, dear friends, I trust that all of us have thus declared our faith in the Messiah, the Redeemer. I trust that we have all taken the Lamb into our hearts, into our homes.

A second antitypical fulfilment of today's lesson is brought to our attention by the fact that everything pertaining to the Jewish people was typical of that nation's connection with spiritual Israel's experiences. As Jesus offered himself in the flesh to fleshly Israel at the proper time as their King, so in the parallel of time he must offer himself to spiritual Israel at the appointed time as their King of Glory. As the time of natural Israel's visitation was at the First Advent, so the time of spiritual Israel's visitation is at the Second Advent. As nominal Israel stumbled and was blinded and failed to receive the King and lost the blessing, so will it be with nominal spiritual Israel. Thus it is written, "He shall be for a stone of stumbling and rock of offence to both houses of Israel." As with the Jews (every "Israelite indeed," in whom was no guile, was specially blessed and kept and assisted), so it will be here. All others will stumble and, as it is written, "A thousand shall fall at thy side." That which to the one class will be the stepping-stone to higher favors and the Kingdom blessings, will to the other class be a stumbling-stone. As amongst the Jews it was necessary that the proclamation of the presence of Messiah be made, so here the Second Presence of Messiah must be made known. Nevertheless the parable will be complete, "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." (Acts 13:41.) We see here the force of the Scriptural declaration that it is given or granted to some to understand the deep things of God and not given or permitted to others. "To you it is given to know the mysteries of the Kingdom of heaven, but to all outsiders (to all not members of the inner circle of "Israelites indeed") these things are spoken in parables and dark sayings, that hearing they might hear and not understand."

Few see that, as the Lord declared, to the Jews, "Your house is left unto you desolate;" so now he declares to nominal spiritual Israel the same thing. Addressing them under the name of the Church of Laodicea, he says: "Behold, I stand at the door and knock. Every man who hears my knock, let him open the door and I will come in and sup with him." It must be an individual matter. Neither sects nor parties will be acknowledged in this testing time—only the "Israelites indeed" in whom is no guile, who get ready for and receive the blessing promised. To Laodicea, the nominal system as a whole, the Lord says, "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou are wretched and miserable and poor and blind and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and eyesalve to anoint thine eyes, that thou mayest see."—Rev. 3:17, 18.

Let us individually heed this our Lord's warning, that we may have a share as true spiritual Israelites in the glorious blessings now due to us, and thus be prepared for the Millennial glories just in advance of us.

"SANCTIFY THEM THROUGH THY TRUTH"

THY WORD IS TRUTH

THIS IS NOT AN ADVERTISEMENT, BUT AN EDITORIAL

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THY WORD IS TRUTH

"THE TRUTH SHALL MAKE YOU FREE"

The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. VI. BROOKLYN, N. Y. No. 12

Weeping All Night

"Weeping May Endure For a Night, but Joy Cometh in the morning."—Psa. 30:5.

No other book treats the matter of human woe and sorrow in the wise, tender, sympathetic, helpful manner of the Bible. It assures us that however cold, heartless and disappointing the world may be and our friends may be, or those from whom we may have expected better things, we have, nevertheless, a God of sympathy—a God of love. No heathen religion knows anything of such a God. With them God's attributes are merely more or less of ferocity. Their gods are to be placated and worshipped *from fear* of what they otherwise would do to their creatures. The God of the Bible assures us of his love, his sympathy, in all of our distresses—his interest in our affairs and his provision for the ultimate welfare of all those who will come into the attitude of loving righteousness and hating iniquity—the only proper attitude of heart, the only one which he can approve and bless with everlasting life.

A Night of Sorrow and Death.

The Scriptures point out to us what we recognize to be the truth—that the world has been under a pall and blight and curse of death for six thousand years. Appropriately our text describes this period as a dark time of hard, blighting experiences, a night of weeping—of sorrow. In harmony with this figure it declares that "darkness covers the (civilized) earth and gross darkness the heathen."

Not alone does this condition affect those who are in alienation from God through ignorance and superstition and the power of sin, but it affects also those who have accepted the grace of God, who have turned their backs upon sin and who are seeking to walk in the narrow way, in the footsteps of Jesus. Well does the Apostle say, "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption; to wit, the redemption of our Body,"—the Body of which Jesus is the Head or Chief and we are symbolical members or an under-priesthood (Romans viii, 22, 23).

There is a difference, however, between the Church and the world in this groaning, as suggested by the Apostle's words. The world groans aloud without alleviation, and even its waiting for the manifestation of the sons of God is a waiting in ignorance; for, being out of touch with the Eternal One, they know not of his gracious purposes and arrangements—for these are kept secret from all except his sanctified ones. "The secret of the Lord is with them that fear (reverence) him and he will show them his Covenant" (Psalm xxv, 14). These who possess the secret of the Lord "sorrow not as others who have no hope" (I Thessalonians iv, 13). They "groan inwardly" and wait for the glorification of themselves and all the brethren, members of the symbolical Body of Christ, by participation in the First Resurrection. The hopes of these must be realized first, before the blessing can come to the "groaning creation" in general. The latter are waiting for the manifestation of the sons of God; namely, the Church in glory.

A Light In a Dark Place.

The Bible represents itself as being the candle of the Lord, the lamp of Divine Truth and enlightenment. But it tells us that its light is not for the world—either now or at any time future. Its light is only for those who by faith and obedience unto consecration seek to walk in the footsteps of Jesus. They need the light. God provides it for them. These are represented by the Prophet as saying to the Lord, "Thy Word is a lamp unto my feet, and a light unto my path" (footsteps) (Psalm cxix, 105). This light evidently does not shine far into the future, but enough for each onward step as it becomes due.

St. Peter amplifies the same thought. After telling us of the assurance which he himself and his associates had upon the Mount of Transfiguration when they beheld "*the vision*" (Matthew xvii, 1-9) of the Lord miraculously transformed and with him Moses and Elijah and heard the voice from heaven, it was forceful to their minds as teaching the coming of our Lord in glory, in due time. Nevertheless, says the Apostle, honoring the Bible above any vision, "We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise" (II Peter i, 9), indicating that the morning is at hand and that the Sun of Righteousness will soon fulfil its mission of blessing all the families of the earth.

But Why Is This Thus?

Why does God permit the reign of sin and death, injustice, unrighteousness, sorrow, trouble, pain, headaches, heartaches, etc.? Why does he not deal with humanity graciously, kindly, lovingly, as a Father—as he deals with the angelic sons of God? Is it just or loving on the part of our Creator to bring forth millions of his creatures under these admittedly unfavorable conditions—beset by weaknesses and sinwardness from their birth and surrounded by others similarly weak, and beset by Satan and his minions—wicked spirits? Is it just that we should thus be in an unequal fight subjected to weaknesses and dying and imperfect conditions on account of the sin of our first parents and then, on the same account, be in danger of an eternity of torture with nine hundred and ninety-nine chances out of a thousand against us?

No, thank God, that thought of eternal torture which came down to us from the dark ages, and which we for a time supposed to be Biblical, we find now is quite unscriptural, when judged in the light of the Bible's own testimony. The eternal torment doctrine assuredly is not of God, not of the Bible, but, as St. Paul declares, one of the "doctrines of devils."

The inheritance of weaknesses, blemishes, sorrows, pain and trouble, to which we were born, is quite sufficient and, according to the Scriptures, these are all part of death, and all reach their culmination in death, which is the *real penalty* for sin prescribed by our Creator. The fact that these blemishes still continue with the race proves that their sins are not yet blotted out, and to this agree the Scriptures which point us to the oncoming glorious day of blessing a thousand years long, the Millennium, in which Divine blessing will be bestowed upon every member of Adam's race. The merit of Christ's sacrifice, the ransom-price for sinners which he laid down, will by that time be made available "for the sins of the whole world."

The merit of that sacrifice has already been applied to the Church—"The household of faith"—since Pentecost. It has brought to this class very special privileges, though very different ones from those it will bring to the world during the Millennium. The willing and obedient of the world will then get *restitution* gradually (Acts iii, 20), back to human perfection and a world-wide Edenic home. The blessing upon the Church is different. The promise now made to those who can and will walk by faith and not by sight is a heavenly one. They are to have a heavenly or spiritual reward and in their resurrection become partakers of the divine nature and have no share thereafter in human nature. The conditions of the present time are severe, proportionately to the greatness and grandeur of their heavenly calling. The terms of acceptance to the divine nature include not only faith and love, but a self-sacrificing will. These sacrifice their earthly restitution rights and privileges for the privilege of suffering with Christ, that they may also reign with him in his Millennial Kingdom.

Learning by Suffering.

The same thought is elsewhere expressed. Only those who hear his voice and obey him as the Teacher sent of God will be successful in their endeavor to become members of the "Royal Priesthood," now being selected from the world. Only those who, during the Millennial Age, will hear and obey will there receive this great blessing of eternal salvation—eternal life under Divine favor, free from the curse. The reward to the world in the close of the Millennium and the reward to the Church in the close of this Gospel Age will each be eternal salvation; but the Church's reward will include eternal glory, heavenly glory and joint-heirship with the Redeemer himself in his great work of administering God's blessings to the world of mankind, as Mediator of the New Covenant between God and men—the world.

It seemed wise to our Heavenly Father that our Lord Jesus should learn obedience through sufferings and be tested in respect to his willingness to endure suffering for righteousness' sake. How appropriate it is that the same Father should make similar arrangements for all of the Church, whom he will receive from amongst the race of Adam to be members of the Royal Priesthood under Jesus, the High Priest of our order. We see a necessity for this, not only as respects our own testings and a thorough proof of our own heart-loyalty to the Lord, but additionally we see a wisdom on God's part in thus preparing a priesthood of the future. The term priest as recognized amongst the Jews was not merely one who offered sacrifices, although every priest was of necessity a sacrificer. The special mission of the priestly tribe amongst the other tribes was that of instructing, helping, healing, teaching. And so God is preparing a Royal Priesthood for the Millennial Age to bless, to heal, to teach, to uplift all the willing and obedient

The royalty of the priesthood signifies that it will no longer be a sacrificing class, for all sacrificing will be at an end. It will be a glorious class, royal, of the divine nature, and representatives with our Lord Jesus of the Divine power. As priests who will have to do with judging and chastening, healing and helping humanity, how much sympathy do we suppose that these Royal Priests should have? Are they not to be on the Divine plane of glory, "members of the Body" of Messiah, the great kingly priest after the order of Melchizedek? And of him has not the Apostle written that he must be a faithful and merciful High Priest, able also to sympathize with the people in their infirmities? Does he not declare that it was for this reason that our Lord was touched with a feeling for humanity's infirmities? And is it not in perfect keeping with this that all those accepted as "members of his Body" should have such experiences in this sacrificing time as would demonstrate their loyalty to the Lord and guarantee their deep sympathetic interest in the world, then committed to their care? To such will be committed the work of human *restitution*, uplift out of sin and death conditions—mental, moral and physical?

The Morning of Joy.

How glad we should be that our Heavenly Father's sympathy for us will provide "a morning of joy" to be ushered in, in his "due time!" Additionally he sympathizes with us to the extent that he has given us in advance a message and Revelation and explanation to comfort us, to sustain us in the way! We have already seen that this Revelation is only for those who have the eyes of faith and the ears of faith at the present time. "Blessed are your eyes, for they see; and your ears, for they hear." "He that hath an ear let him hear."

We recognize the wisdom of God in withholding the secret of his plan from the world in general. We recognize that for the world to know the deep things of God at the present time would be injurious rather than helpful to them. It might possibly work an interference with the Divine Program. Nevertheless we are bound to sympathize with the poor groaning creation in its blindness and ignorance. The poor world knows not why it came into being. In an animal fashion, eating, drinking, etc., it seeks to use the opportunities of present life and, after a few short years full of trouble, it goes down into the tomb, ignorant of the purposes of its creation, and usually considerably enthralled by fear respecting the future beyond the portals of death.

How we may rejoice in spirit as we

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perceive the length and breadth and height and depth of the Divine Program for the future and the blessings which it will bring to this "groaning creation!" How we long for the time to come when the Church shall be made ready through the sufferings of this present time for the glories of the future—of the Kingdom! No wonder the Apostle declares, "He that hath this hope in him purifieth himself even as he [the Lord] is pure (I John iii, 3). He is our exemplar, our pattern. We seek to copy him. Although we cannot hope to be like him in the flesh, we can be like him in the spirit of our minds and thus be of the character-likeness which the Father will be pleased to honor with a share in the "First Resurrection." By that glorious "change" we shall be made like him actually and see him as he is and share his glory.

The morning of joy, the Millennial Morning, of course, cannot be ushered in until the rising of the Sun of Righteousness. Its beams of grace and Truth will flood the earth with the light of the knowledge of the glory of God to such a degree that it will drive out, expel, all ignorance, superstition and sin, which have worked such havoc in our race.

But what is this Sun of Righteousness? Whence comes it? The Bible answers the question by telling us that it symbolically represents the Lord himself and the elect Church of this Gospel Age. The Sun of Righteousness is a synonym for the Seed of Abraham, of whom it is written, "In thee shall all the families of the earth be blessed." The Mystery hidden for a time from many is the fact that the Church is to share with her Lord in every feature of his glorious work, not only in suffering, but also in reigning. Thus we have St. Paul's assurance that the overcomers will be members of the Seed of Abraham (Galatians iii, 29). And we have our Lord's own words that this faithful class will be represented in the great Sun of Righteousness, the great Messiah, the great Prophet, Priest, King and Mediator between God and men (Matthew xiii, 43).

"What Manner of Persons."

St. Peter, in viewing the prospects of the Church, inquires as to "what manner of persons we ought to be in all manner of holy living and godliness." He refers to us, who know that the present order of things is the reign of sin and death from which our Lord died to deliver us. What manner of persons ought *we* to be, who have heard the Lord's invitation to joint-heirship in his Kingdom, and who know that we are now on trial to determine by our voluntary course our worthiness or unworthiness of that glorious position to which we have been called by God's favor! How paltry, how insignificant, do all the affairs of the world appear in comparison to this great *prize* set before us in the gospel!

And what should be our attitude towards the world, seeing from this inside standpoint of Divine Revelation the real condition of the world and God's sympathy for it? Its ignorance should make us very sympathetic, and very much disposed to lend a helping hand of relief in every possible manner. We should be ever ready to remove the scales of blindness from the mental vision of all who give indication of a desire for God—any who seem to be "feeling after God, if haply they might find him" (Acts xvii, 27). Only such will be ready for the Kingdom, fit for the Royal Priesthood, every member of which must be "touched with a feeling" for earth's infirmities.

Every Idle Word

"Every idle word that men shall speak, they shall give an account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. 12:36, 37.

At some time in the near future we must consider for the benefit of fellow-Christians what the Bible has to say respecting the Day of Judgment. For the present we suffice ourselves with the general explanation that this term Day of Judgment has been seriously misconstrued by theologians and by the public. It has been used out of harmony with the Scriptural usage. It has been used out of harmony with reasonable, logical deductions. The term Day of Judgment is generally understood to mean Day of Sentence or Day of Doom. In fact, Doomsday is frequently used as a synonym without the slightest warrant. The term Day of Judgment signifies the Day of trial or testing; as in our text we read that men shall give an account in the Day of Judgment for every idle word. The proper thought on the subject of judgment from the Bible standpoint is this: God created our first parents innocent, perfect, and placed them on trial. Their Day of Judgment was in Eden. How long it would have lasted had they remained faithful to God we are not informed, but as soon as they had disobeyed the Divine command, their day of trial or judgment was ended, and the sentence, "Dying thou shalt die," began to be inflicted. The judgment or trial of Adam was over, and since all of his posterity share his imperfections and are equally unworthy of life on that account, therefore the sentence of sin, "Dying thou shalt die," rests upon every member of the race, just as though each individual had been on trial in Eden and had lost in the trial with father Adam. This matter St. Paul clearly enunciates, saying, "By one man's disobedience, sin entered into the world and death as the result of sin. Thus death passed upon all men, because all are sinners" (Romans v, 12).

This being true, how comes it that there is any mention made in the Scriptures of another judgment day. If all mankind already are judged unworthy of eternal life and worthy of death everlasting, why should there be any further judgment? The Bible answer to the question is that there would have been no reference to a future judgment day had it not been that God had provided a Redeemer, Christ Jesus, by whose merit the first penalty against our race through Adam will eventually be abrogated, set aside. In consequence of the setting aside of the first sentence of death a second trial or judgment will be opened to every member of the race. The first trial or judgment was of one man (Adam) for all of his race. A second trial or judgment, secured by the Redeemer, will treat Adam and all of his race individually; granting them *each* an individual or personal trial, hence unlike the first trial in Eden, which was of one man and for the race. This second trial has not yet been provided for our race, except in the sense that it has been prepared for and promised—"God hath *appointed* a day in which he will judge the world in righteousness." That day will be the Millennial day—a thousand years in length. It will be the world's trial day or time of individual testing.

Whoever of the world comes to a knowledge of the fact that God has provided such a future trial, such a future opportunity of obtaining eternal life, is on notice at once that every intelligent act of his in the present life will have a bearing upon his prospect for eternal life in the future. If now he uses wisely the opportunities of the present life he may upbuild for himself a measure of character, self-control, etc., which will prepare him for a more honorable place during the Millennial Kingdom and make his progress there the more rapid and the more easy. Or, on the contrary, by degrading himself in the present life he may undermine his character and, during the Millennial Day of judgment (trial) find himself so much lower in the human scale and have so much further to advance out of sin and death conditions into the condition of perfection and everlasting life.

The Church has her judgment day in the present life—during this Gospel Age. All consecrated believers, begotten of the holy Spirit, are now on trial for everlasting life or for everlasting death as "new creatures in Christ Jesus." If such do not comply with the conditions of their consecration, but draw back to sin, their trial will be in one sense useless and the sentence of utter destruction will rest upon them—"the Second Death."

Idle Words—Pernicious Words.

The context shows that our Lord in our text addressed, not his disciples, but the worldly, the Pharisees. Doubtless the same principle applies to the Church. Every idle or pernicious word of ours has its weight, has its influence with ourselves and with others. Those who are rightly informed respecting the Lord's will in such matters, the Lord's consecrated people, have a great responsibility—a responsibility of what effect their words and influence have upon others. Our words, whether written or spoken, exercise an influence upon the minds and thoughts of others. Frequently they go from one to another and thus, if pernicious, evil is spread far and near and the word once uttered cannot be recalled. Some one has wisely said that Error can get around the world while Truth is getting its boots on. Oh, the power of a slanderous word! Oh, the power of an insinuation! Yea, even of a shrug of the shoulder! Who does not know it? Who is unaware of the fact that this is the practice of the world daily; and alas, the practice also of many of God's people—professing Christians! The bitter word of sarcasm or insinuation is shot out often unthinkingly, but the terrible poison goes from heart to heart and fresh roots of bitterness are scattered abroad, which a lifetime of holy living cannot fully counteract.

On the contrary, what a power the tongue has for good, using the word tongue here in its broad sense, representing not only words spoken, but the words written and printed. As an illustration: What speaker or writer has ever done more to help poor humanity than the Prophet David in the inspired Psalms which he wrote? Truly, as Solomon has said, "A word fitly spoken is like apples of gold in pictures of silver (Proverbs xxv, 11). As for the Church, the Lord has indeed agreed that he will not judge the Church according to their words and their deeds entirely, but according to their spirit, their intention, their will, their energy, their zeal for him and his Truth. Nevertheless, he assures the Church that out of the abundance of the heart the mouth will speak, and that they may thus judge or test themselves. If their hearts are right—full of love for God, for the brethren, for mankind, for their enemies, they will speak accordingly, manifesting their love and kindness in words as well as in deeds. The good heart out of its good treasure will shower blessings—fruits and flowers of refreshment and kindness, while the evil heart will send forth bitter words, poisoned arrows, injurious to all with whom they come in contact.

Whoever, therefore, finds that he is continually stirring up strife and wounding his friends should promptly make an examination of his heart to ascertain the trouble there. He should not be content to say, "I meant no harm." The heart that is not *full* of goodness, kindness, generosity, love, will likely not control the tongue properly. We must reach the place where not only we do not will to do harm to our neighbors, but where we sincerely wish to do them good. Then that good heart, out of its treasure of goodness, will speak words of kindness, of love.

Men Shall Give an Account.

But now, considering the words of our text as applicable to the Millennium, how will the world render its account in the future respecting the words of the present life? Not surely in line with the teachings of the dark ages that, during a twenty-four-hour-day, the whole world could be ranged in line and each individual remember each pernicious word and evil act and give an account of the same to the great Judge? Quite different will the reality be. The judgment day will be the thousand year period of the Millennium and the account of every evil act, of every sinful deed, and of every pernicious word will be recorded in the individual's own character, just as a towel bears the mark of every unclean wash dried upon it. In other words, the wrong-doer not only injures others, but specially injures and marks himself by the wrong he has practiced in evil speaking and evil-doing and the more deeply has he marked his character accordingly. It is in line with this that the Scriptures assure us that in the resurrection time many will come forth to shame and lasting contempt. It is a time in which characters will be shown up. How terribly ashamed some will be of their showing! Some who now appear to be honorable indeed, some who now rank fairly high amongst men, will then be seen in truer colors. Their shame and the contempt in which they will be held by mankind in general will be a part of their punishment for their wrong course. The shame will last until gradually they will be able to demonstrate a more noble character. Their contempt will continue until, under the blessed, uplifting influences of the Millennial Kingdom, they will have attained the way of the Lord more perfectly.

By Thy Words Justified.

We are not to think that this signifies that every man will be justified from the Adamic death condemnation by any words that he could utter. Nor are we to think of the expression, "By thy words thou shalt be condemned," that any man could come under a second condemnation until first freed (through Christ) from the condemnation of original sin. Nothing but the merit of Christ's sacrifice can justify any. Nothing but the blood of Christ can justify those who come to God by faith, in this Age, or those who will assure him of their loyalty for righteousness by works, in the next Age. We are not to understand our Lord as here contradicting the general testimony of the Scriptures.

The lesson is in harmony with the Scriptural declaration, "Blessed is the man who is not condemned by that which he alloweth." That is to say, The ungenerous, the unkind, are very apt to blame others strongly for misdemeanors of which they themselves are guilty. The man whose words respecting others do not condemn himself is to be congratulated as a happy man indeed. The person whose criticism of others is so kindly, so generous, so merciful as to not involve a condemnation of his own course is certainly an exceptional man or woman. We call to remembrance our Lord's words, "With whatsoever measure ye mete it shall be measured to you again," and, interpreting our text in harmony with this, if our words are

"WHERE ARE THE DEAD?"

This sermon was published in Vol. I, No. 3, of "Peoples Pulpit." The interest aroused and the great demand for copies of this sermon has been remarkable. A sample copy will be mailed to any one free.

generous and kind, loving and benevolent we shall receive similarly kind treatment of the Lord. If our language respecting others be harsh, cynical, critical, unkind, we may expect reproofs from the Lord. Why? Because all mankind are by nature fallen, imperfect, depraved; and the person who sees the faults of others and fails to see his own, needs the correcting chastisements of the Lord to show him his true condition reflected in his course of conduct and language toward and respecting others: he indicates that he himself needs to be taught some very important lessons without which he will not be prepared to make progress toward the Divine standards of character.

On the contrary, the person who is kind, gentle, forgiving, forbearing, sympathetic, disposed to make allowances for others shows that he has learned an important lesson already and that, to a considerable extent, his heart is right. Whatever there is wrong with such a generous soul is unintentionally wrong, a wrong which is intrenched in his flesh, but with which his heart is not in accord. By his kindly words respecting others he marks himself, indicates his character as of the kind which God can approve; as one of the class who at least love their neighbor as themselves and thus imply also that they love God, because, as the Apostle points out, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Contrariwise he who loves his neighbor speaks generously of him, is merciful toward him, and compassionate, undoubtedly would greatly respect and love the Divine character in its perfection of Justice, Wisdom and Love.

Blessed Are the Merciful.

This brings us to another Scripture of similar tenor: "Blessed are the merciful, for they shall obtain mercy." It is true that God gave to natural Israel a code of laws which defined the course of life for them, saying, Thou shalt not do this and that. Yet that Law was intended in great measure to show to Israel and to the world the impossibility of an imperfect man or woman keeping perfectly the Divine requirements. When the Lord would state his Law from the other standpoint—positively and not negatively, he sums the matter up in few words, Thou shalt love the Lord supremely and thy neighbor as thyself. He who is merciful is in the condition to be blessed of the Lord, because he more than others approximates the standard of the Divine Law—Love; for mercy is the expression of love.

We see, then, that the Divine promise that he who is merciful to his neighbor will receive the more mercy from the Lord is not a mere *ipse dixit*, nor a mere rewarding of such a proper course. Rather it is in harmony with the principles and essence of the divine government, because the more generous and loving the heart, the nearer to the perfect condition.

If this principle could be rightly seen by Christian people it would work an almost instantaneous revolution in the hearts and conduct of all who desire Divine approval and favor. Instead of burning one another at the stake; instead of putting on thumb screws; instead of condemning one another to eternal torment, Christians would be seeking to bless one another, to think and feel kindly respecting one another and disposed to pray God's blessing upon those who despitefully use them and persecute them. Instead of slander and misrepresentation and envious insinuations, the spirit of love and kindness and mercy and godlikeness would more and more prevail amongst those who have named the name of Christ and have professedly enlisted under his banner and covenanted to walk in his footsteps.

Nor would the blessing stop with the Church. The world, seeing such an example of love and kindness, would be ready to take knowledge of the followers of Jesus, as they did in the days of the apostles, saying, "Behold, how these Christians love one another!" Then our Lord's words would have a practical illustration, "A new Commandment I give unto you, that ye love one another, as I have loved you"—to the extent of laying down our lives for each other. As the Apostle declares, "We ought also to lay down our lives for the brethren."

It has seemed at times as though some of those who profess relationship to Christ as members of his Church do even more of petty evil-speaking and slandering and busy-bodying than do the worldly who make no profession whatever. According to the standards set forth in our text the worldly, if they have more of the quality of mercy in their hearts will evidently be more pleasing to God than those who have made much profession and neglected the Master's commands and failed to cultivate his spirit of love and mercy, in word and deed.

Let us all remember our text and apply it. "By thy words shalt thou be justified, and by thy words shalt thou be condemned." As we think of the fact that these sermons reach the eyes of about seven millions of readers weekly, we feel the weight of our responsibility. It is our desire that they be just such as the Lord can approve, and such as will be helpful to all.

Refrain Thy Voice from Weeping and Thine Eyes from Tears

The Lord through the Prophet Jeremiah sends a message of consolation for the heart of every bereaved parent trusting in him. We read, "A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, refusing to be comforted for her children because they were not. Thus saith the Lord, 'Refrain thy voice from weeping and thine eyes from tears, for thy work shall be rewarded; and they shall come again from the land of the enemy."—Jer. 31:15-17.

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Five items in our text fasten our attention:

First. Sorrow for the dead, which is universal; as the Apostle declares, "The whole creation groaneth and travaileth in pain together."

Second. The nature of the comfort described—the hope of a resurrection, the hope of the recovery of the dead—"They shall come again," they shall be restored to life.

Third. That in death our dear ones are in "the land of the enemy"; in harmony with the Apostle's declaration, "The last enemy that shall be destroyed is death."—I Cor. 15:26.

Fourth. That the labors of the parents in endeavoring to properly rear their children are not lost, "Thy work shall be rewarded."

Fifth. Last but not least in importance in this text is the declaration that this is the Word of the Lord, which cannot be broken—the Word which is sure of fulfilment, however different it may be from the word of man on this subject.

Tears Not Weakness—"Jesus Wept."

Sorrow for the dead is not a sign of weakness, but rather the reverse—a sign of love and sympathy, of something more than selfishness. If any demonstration of this thought were necessary it is furnished us in the statement of the shortest verse in the Bible—"Jesus wept." Our Lord's tears were shed on a funeral occasion, too; Lazarus, his friend, the brother of Martha and Mary, was dead. Our Lord entered fully into the spirit of the occasion, with a deeper appreciation of the awful meaning of the word death than could possibly be entertained by those about him. He appreciated more than any of the fallen, dying race the great blessing and privilege of living, and what a terrible affliction was death—destruction, annihilation.

On the other hand, however, he understood more clearly than any of his hearers the gracious plan of God for the rescue of the race from annihilation. He realized that for this purpose he had come into the world, that he might give his life as the ransom price for Father Adam, and thus incidentally for every member of the Adamic race involved in death through the first transgression in Eden. The Master realized from the standpoint of faith in the Father's plan, and his confident intention to carry out his own part in that plan and to lay down his life as our redemption price, that thus resurrection blessings would come to every member of the race.

"Not Dead but Sleeping."

Let us note carefully the nature of the consolation which our Lord tendered to the sorrowing ones about him on this occasion. Let us be assured that "He who spake as never man spake" gave the soundest and best comfort. The consolation which he gave was that "Lazarus is not dead, but sleepeth." He neither spake of him nor thought of him as being dead in the sense of annihilation, because he had full confidence in the divine plan of redemption and in the resurrection blessings resulting. Hence the interim of death he spoke of as sleep—quiet, restful, waiting sleep.

What a wonderful figure is this, so frequently used throughout the Scriptures by all those who trusted in the divine plan of a resurrection morning. In the Old Testament Scriptures we read frequently of sleep. Abraham slept with his fathers, so did Isaac, so did Jacob, so did all the Prophets, so did all Israel.

In the New Testament it is the same. Not only did our Lord speak of Lazarus sleeping, but the Apostles frequently used this same figure of sleep to represent their hope in a resurrection—that the dear ones who went down into death were not annihilated, but, as our text declares, "Will come again from the land of the enemy"—will awaken in the resurrection morning.

Thus, too, of Stephen, the first Christian martyr, it is written that though stoned to death, he "fell asleep," sweetly, restfully, trusting in Jesus and the great power which he ultimately would exercise to call forth from the power of death all redeemed by the precious blood. This, too, we remember, was the comfort the Apostle set before the early Church, saying, "Comfort one another with these words"—"They that sleep in Jesus shall God bring from the dead by him."—I Thess. 4:14-18.) Referring to the matter on one occasion the Apostle remarked, "We shall not all sleep, but we must all be changed." He referred to those who would be living at the second coming of Christ, whose resurrection "change" will not be preceded by a period of unconsciousness in death.

Let us go back to Jesus and the sorrowing sisters at Bethany, and hearken to the words of comfort extended to the bereaved on that occasion. We cannot improve upon the great Teacher and the lessons which he presented. Let us hearken to his conversation with Martha. He says: "Thy brother shall live again." He does not say thy brother is living now. He did not say, as some erroneously teach to-day, thy brother is more alive in death than he was before he died. No! No! The Lord would not thus mock the common sense and reason of his hearers, nor could he thus violate the truth and declare the dead not dead.

Hearken! The Lord admits that a calamity has befallen the household. He says not a word about his friend Lazarus having gone to heaven—not an intimation of the sort. On the contrary, he has tears of sympathy, and holds out as the strongest and only truthful solution of the sorrow, the hope of a resurrection—"Thy brother shall live again." "I am the resurrection and the life!" The hope of all the dead centers in me. My death will effect the cancellation of the original Adamic condemnation, and I shall have the right then in harmony with the Father's plan to call forth all the dead from the great prison-house of death, from the tomb. "Marvel not at this, for the hour is coming in which all who are in their graves shall hear the voice of the Son of Man and shall come forth."—John 5:23.

The Resurrection Morning.

At the close of his conversation with Martha, explaining that her hope must center in a resurrection of the dead and that he was the center of that resurrection hope, our Lord asked for the tomb, intent upon giving an illustration of the power which by and by in the resurrection morning will be exercised toward the whole world of mankind. Standing at the door of the tomb our Lord cried in a loud voice, "Lazarus, come forth!" and the dead came forth—he had been dead, he was quickened by our Lord's power and authority.

This, like other miracles performed by our dear Redeemer at his first advent, we are particularly told, was a fore-manifestation of his coming glory and power, an advance exhibit of what he will do at his second advent, only that the work at the second advent will be universal, higher, deeper, broader every way, "All the blind eyes shall be opened and all the deaf ears shall be unstopped;" all that are in their graves shall come forth, not merely to relapse again into blindness and death, but a permanent recovery—not only recovery from the loss of natural sight and hearing, but the eyes and ears of their understanding will be opened also; not merely aroused from a sleep of death to a few years more under present conditions, but aroused to the intent that by obedience of the Divine arrangement of the Millennial Age all the awakaned ones may attain to all the glorious perfections, mental, moral and physical, lost by Adam's disobedience.

"Times of Refreshing Shall Come."

Glorious hope of a glorious time. What wonder that the Apostle speaks of it as "times of refreshing from the presence of the Lord when he shall send Jesus Christ." What wonder that he speaks of those years of the Millennial Age as "times of restitution of all things which God hath spoken by the mouth of all the holy Prophets since the world began."—Acts 3:19-21.

Lazarus died again, Jairus' daughter died again, the son of the widow of Nain died again. Their awakening from the tomb was merely a temporary matter, merely an illustration of the Lord's power; as it is written, "These things did Jesus and manifested forth his glory." These were merely foregleams of the coming power and glory and blessed work of the gracious Prophet, Priest and King, whom God has appointed not only to redeem the world, but in due time to grant to all the opportunities secured by that redemption sacrifice.

We cannot here go into details, but we doubt not that a majority of you have our full thought on this sub-

ject as presented in the "Studies in the Scriptures," in which we endeavor to show amongst other things that the great blessing which will ultimately be for the world of mankind, as well as for the Church, centers in the coming of our Lord and Master, our Redeemer and King, and that the great blessings centering in him are not merely temporary, but designed of God to be everlasting and eternal to those who accept Divine favors in the right spirit, reverently, thankfully, obediently.

Death "The Land of the Enemy."

Why should death be called "The land of the enemy"? Why should it be written, "The last enemy that shall be destroyed is death"? All because, disguise the facts as we may, death is an enemy. The suggestion that it is a friend comes not from the Word of God, but from heathen philosophies. The suggestion that it is unreal comes not from the Scriptures, but from heathendom. The suggestion that the dead are more alive than they were before they died is totally out of harmony with the Scriptural declaration—"The dead know not anything; their sons come to honor and they know it not, and to dishonor and they perceive it not of them," because "there is neither wisdom nor knowledge nor device in the grave whither thou goest." (Job 14:21; Eccl. 9:10.) The suggestion that we deceive ourselves and imagine without reason that the moment of death is the moment of greater life, is of the Adversary, who contradicted the Lord's statement in Eden to our first parents, and when the Lord had declared, "Ye shall surely die" for your sin, declared in contradiction, "Ye shall not surely die."—Gen. 3:2-4.

The Adversary has kept up this false teaching for 6,000 years, and at last not only heathendom is deceived by his misrepresentation of facts, but very, very many of Christendom likewise trust to the word of Satan, "Ye shall not surely die," and believe that the dead are not dead, and reject the testimony of God's Word that "the wages of sin is death," that "the soul that sinneth, it shall die," that "death has passed upon all men because all are sinners," and that the hope of the Church as well as the hope for the world lies in the fact that Christ died for our sins and redeemed us from the death sentence, and in the Father's due time is to effect a resurrection of the dead.

The Key of Death's Prison.

Let us comfort our hearts with the true comfort, the substantial comfort of the Word of God—there shall be a resurrection of the dead, both of the just and of the unjust. All that are in their graves shall hear the voice of the Son of Man and shall come forth. The thousands of millions who have gone down into the great prison-house of death shall be released, because the Great Redeemer has the key, the power, the authority, to bid the prisoners come forth, even as the Scriptures declare.

What a glorious resurrection morning that will be! What a glorious reunion! We understand the Scriptural teaching to be that the awakening processes will continue throughout a considerable portion of the Millennial Age, the thousand-year day of resurrection and restitution. First will come the resurrection of the Church, the "Bride," the "Lamb's Wife," the "Body of Christ." These, as the Scriptures declare, will constitute the First Resurrection—not only first in order of time, but first in the sense of chief. In that company will be none except the saints; as it is written, "Blessed and holy is he that hath part in the First Resurrection; on such the Second Death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." (Rev. 20:6.) Nevertheless that will be but a little flock, as the Scriptures declare, including "not many wise, not many great, not many learned, but chiefly the poor of this world, rich in faith, heirs of the Kingdom."—I Cor. 1:26, 27; Jas. 2:5.

Not long after the First Resurrection (the glorification of the Church), will come the resurrection of the Ancient Worthies—the overcomers of olden times prior to the Gospel Age. The assurance is that Abraham, Isaac and Jacob and all the holy prophets—yes, all who were approved to God by their faith and their efforts to obedience—will come forth from the tomb to human conditions, glorious, grand, earthly illustrations of the heavenly Creator, to constitute the earthly representatives of the Kingdom, the instructors of mankind.

The instruction of the world will forthwith proceed. We are assured that "the knowledge of the Lord shall fill the whole earth as the waters cover the great deep"—to such an extent that "They shall teach no more every man his neighbor and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord." We cannot stop to describe that glorious time and the grand opportunities it will give to every creature to know the Lord, to obey him, to attain to resurrection in its full significance—a raising up to mental, moral and physical perfection.

The Last First, the First Last.

After the Kingdom of God shall have been fully established in the earth, and Satan shall have been bound, after the darkness shall have rolled away and the true light shall have lightened every creature, the time will come for the awakening of all the families of the earth—not all at once, but gradually, "they shall come again from the land of the enemy." The Scriptures do not go into details on this subject, they leave much to faith; but give us a firm foundation for that faith, nevertheless, in the positive promise of the Lord's Word.

To our understanding those who have fallen asleep last, will be among the first to be called back from the land of the enemy, to be awakened, and thus the work of awakening the sleeping ones will progress backward, as we might express it; the living ones will prepare for their brothers and sisters and parents, and they in turn for their brothers and sisters and parents, and so on all the way back, until finally father Adam and mother Eve shall come forth to see the world filled with their progeny, in accord with the Lord's original commission that they multiply and fill the earth.

They will behold with astonishment the showers of blessing that have come upon the race from the Heavenly Father and through the Heavenly Saviour; they will see what havoc was wrought by their disobedience, but that God in his wisdom and power was both able and willing to overrule the matter and to bring order out of confusion and resurrection out of death. They and all will realize something of the lengths and breadths and heights and depths of the Love of God. The grand plan of salvation shall loom up before them; they will see how Abel, their son, who suffered for righteousness, was a type and picture of the great Son of God who suffered for righteousness and for our deliverance, and they will see how his blood speaks peace for all for whom it is shed, speaks forgiveness and renewed harmony with God.

The Tragedy of Sin and Death.

They will learn, too, of the terrible degradation which came upon their race subsequently to their death; they will read with appalled hearts and bated breath of the terrible famines and pestilences which came upon the race as a part of the original sentence or death curse; they will learn about the mental aberrations which afflicted the world, so that men thought they were doing God service in persecuting one another because of religious differences of opinion, and how others, more or less consumed with selfishness, land hunger, etc., warred and fought and devised engines of destruction against each other, and killed one another by the thousands in battle. They will wonder at the patience of God in so long permitting the evil.

Then truly they will see what God has wrought: First, his justice, which provided the great redemption price and would not otherwise clear the guilty. Second, his love, manifested in the same connection in the giving of his Son. Third, they will come to understand how that during this Gospel Age God has been selecting his Church to be the Bride of Christ and joint-heir with him in the Kingdom. Fourth, they will perceive that when this election was complete and the members of the glorified company had all been tried and polished and tested and glorified, then the blessing of the world through the glorified Christ, Head and Body, came upon all mankind in the restitution of all things spoken by the mouth of all the holy prophets since the world began.—Acts 3:20.

"Thy Work Shall Be Rewarded."

Finally, consider the Lord's Word to us all as a race, and particularly his word to parents, "Thy work shall be rewarded." What a blessing and comfort! What a consolation and encouragement are in these words to those parents who, seeking to train up their children in the way they should go, are sadly wounded and discouraged when the arrow of death smites down the dear ones they had so loved and cherished. They are disposed at first to say, Ah, my love, my counsel, my motherly care, my fatherly provision, were wasted. But not so, saith the Lord; thy works shall be rewarded.

How Rewarded?

You shall see the fruit of your labor in the future; we shall know as we are known by and by. Our dear ones will be with us, and to whatever extent time and effort will have been expended upon them to mold and fashion them along the lines of righteousness and truth, uprightness and godliness, these surely have not been spent in vain. The child shall come forth that much more advanced in its mental and moral development; to that much more easy attainment of the grand heights which the Lord will then open up before it.

On the other hand, the parent who has been careless of his children, neglectful of his privileges and obligations as a parent, will undoubtedly have his negligence rewarded in the future as he shall see what he might have done for his children but did not.

And more than this. By a Divine law of reaction, every parent who is faithful in the discharge of his parental duties shall have his work rewarded in himself, and likewise every parent neglectful of his duties shall have his work rewarded in himself. For who does not realize that there is no greater privilege or opportunity for self-development than comes to the parent in his endeavor to train up his children in the way they should go, in the reverence and admonition of the Lord.

Character Building Is Included.

Undoubtedly it is true, too, that every effort to do good unto others, especially to your own children, has its compensating blessings upon your own hearts. May this blessing deepen as the years go on.

In conclusion I say to you, not only for to-day, but for the future days, "Comfort one another with these words" of our Lord to the effect that your little ones shall come again from "the land of the enemy," and that their return shall be even much more blessed, under much more favorable conditions than at present. Then, the great King reigning, all evil will be in subjection, all evil doers will be under restraint, all the influences of righteousness will be let loose, and the whole earth shall be filled with the knowledge of the Lord as the waters cover the great deep. Blessed prospects are these before us, and to him who loved us and bought us, and to the Heavenly Father, who designed the great plan, we give everlasting thanks and praises, and show this by our daily lives!

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